UNION THEOLOGICAL SEMINARY NEW YORK

The CHRISTIAN CENTURY

A Journal of Religion

"Everything's All Right"

By Zona Gale

A Minimum Wage for Ministers

Fascism's Desperate Gamble

Editorials

Why I Am Not a Communist

By Kirby Page

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Publishers,
THE CHRISTIAN CENTURY.

The CHRISTIAN CENTURY

August 21, 1935

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Calendar of Coming Events

Aug. 12-25. Southern Presbyterian annual Bible conference, Massanetta, Va.

Aug. 13-23. Summer conference for younger people, vacation church school institute, Deering, N. H.

Aug. 14-25. Bible conference, Winona Lake, Ind.

Aug. 17-24. 24th annual prophetic conference, Stony Brook, L. I., N. Y.

Aug. 17-25. Evangelical Maple Grove camp-meeting and school of leadership training, Huntingburg, Ind.

Aug. 18-25. Southern Baptists Christian life conference, Ridgecrest, N. C.

Aug. 19-25. Friends western yearly meeting, Plainfield, Ind.

Aug. 21. Methodist Protestant annual conference, Marion, Ind.

Aug. 22-Sept. 1. Free Methodist annual conference and camp-meeting, Clay City, Ind.

Aug. 24-Sept. 2. 26th annual general Bible conference, Stony Brook, L. I., N. Y.

Aug. 25-30. Institute of human relations, Williams College, Williamstown, Mass.

Aug. 27-Sept. 1. United Brethren White River annual conference, Indiana central college, Indianapolis.

Aug. 27. World peace day, nondenominational.

Aug. 30-Sept. 2. 3rd annual Long Island Luther league conference, Stony Brook, L. I., N. Y.

Sept. 1-8. Preachers' institute, Claremont Junction, N. H.

Sept. 3-6. Conference of Congregational-Christian ministers of Illinois, Tower Hill, Mich.

Sept. 3-6. Tower Hill Congregational convocation, Tower Hill camp, Sawyer, Mich.

Sept. 3-8. National Council of Methodist Youth, Chicago.

Sept. 4. Y.M.C.A. state religious emphasis conference, Turkey Run, Ind.

Sept. 5. Y.M.C.A. state employed officers' conference, Turkey Run, Ind.

Sept. 6-12. Sixty-first annual convention, W.C.T.U., Atlantic City, N. J.

Sept. 10-11. Baptist semi-annual meeting, Memorial Baptist church, Indianapolis, Ind.

Sept. 16. Diocesan convention (Episcopal), Topeka, Kan.

Sept. 16. Presbyterian Fall meeting of Indianapolis Presbytery, Indianapolis, Ind.

Sept. 16-18. Evangelical and Reformed midwest synod, Salem Reformed church, Louisville, Ky.

Sept. 17-18. United Presbyterian, Indiana Presbytery, Rushville, Ind.

Sept. 18-23. Methodist Indiana conference, Bedford, Ind.

Sept. 19. Public monthly meeting, New York branch, Woman's Foreign Missionary society, New York, N. Y.

Sept. 23-30. Y.M.C.A. membership round-up.

Sept. 26. Nothern Minnesota Methodist episcopal conference, Minneapolis, Minn.

Sept. 27. Indianapolis council of federated church women, president and boosters luncheon, Tabernacle Presbyterian church, Indianapolis.

Sept. 29. Promotion day in church schools.

Sept. 29. Evangelical and Reformed Sunday school association.

Sept. 30-Oct. 4. Methodist Leadership rallies, speaker Miss Blanche Carrier, Philadelphia, Pa.

Nov. 5-7. Conference of Evangelical Fellowship, Berkeley, Calif.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

HARD on the heels of the organization of Methodist laymen to eliminate social preaching from the pulpits of that denomination, the editorial pages of the Hearst press have loosed a storm against certain Methodist leaders. In what is apparently to be a series of signed editorials, prepared by Mr. Ralph Easley, head of the red-hunting National Civic federation, the Methodist church is being called on to cast out its radicals, with specific reference so far to Bishop F. J. McConnell, Dr. Harry F. Ward and Miss Winifred Chappell. Despite the fact that it is an unofficial organization, supported by individual contributions, the Methodist federation for social service is—if the Hearstian command is obeyed—to be denounced and disavowed by the approaching Methodist general conference. Now that Hearst has thus joined his sinister influence with the lay group which was formed at the already famous meeting in the Chicago Union League club, the wiser heads of Methodism will sense the gravity of the situation which the thirty laymen precipitated by their manifesto. There are here the possibilities of a conflict which would shake the Methodist church to its foundations. It might conceivably take the form of a battle between the clergy and the laity, something not seen before in American Protestantism except in isolated affrays of merely local importance. It could easily rend the Methodist denomination even more deeply than did the struggle over slavery a century ago. And it would be equally impossible to confine it to the Methodist ranks.

Hearst Press Attacks Methodist "Reds"

Another Ethical Problem for World Christians

A STUDENT prank in Doshisha university, oldest and largest Christian school in Japan, provides another illustration of the complex ethical issues in today's missionary enterprise. Future editions of the book by Professor D. J. Fleming, "Ethical Issues Confronting World Christians," treated editorially in these columns last week, will do well to include the incident. Doshisha has recently completed a fencing hall on the campus of its commercial department. It was planned to place within the hall a memorial of Joseph Neesima, founder of the university and famous Japanese Christian leader. Before the memorial was installed, however, a student, thinking to play a joke, set up a Shinto god-shrine in the place of honor reserved for Neesima. Now the military authorities in Japan, despite explanations and apologies by the offending student and a petition from the entire student body, have ruled that it would be an indignity to the sacred deities of the Japanese nation to have the Shinto shrine removed. If the school authorities dare to make any change, the military authorities threaten to withdraw all recognition from the school. Evidently the threat has meaning, for at last reports the shrine still holds the place of honor intended for Neesima. Japanese rationalize the position taken by the military department by insisting that Shinto is really not a religion, and that there has therefore been no interference with constitutional guarantees of religious freedom. But many Christians, missionaries and Japanese, find their minds filled with misgivings as they see this Shinto shrine set up in a Christian university in the place intended for a memorial to its Christian founder, and as they ponder on the power of Japan's military clique thus revealed in its ability to enforce its will on what is proclaimed as Christian education.

Labor Tension Increased by "Works Progress" Strike

NOT in the history of the new deal has there been a more tense moment than when some 10,000 union men and women working in New York, under the federal Works Progress administration, threatened to strike. By their action they threw all the issues of recent labor struggles directly into the lap of the national government. Under the PWA skilled workmen were paid the union wage of $1.50, but they were limited to forty hours for a total monthly income of sixty dollars. Under the WPA, which has now succeeded the PWA, they are being paid 77.9 cents per hour and are required to work 120 hours for a total monthly wage of $93.50. The union workers thus went on strike after having had their monthly income raised more than fifty per cent. In initiating work relief the President advocated

paying wages high enough to sustain the workers in some measure of security and contentment, but low enough to give them an incentive to get back into private employment as soon as possible. The strikers protest that the prevailing union rates have been won, and held, in the face of continuous pressure exerted by powerful contractors to effect heavy reductions, and that General Johnson "with the full approval of the President" is attempting to do through government pressure what organized employers have failed to do. As the situation now stands each of three groups involved in the conflict has too much at stake to make easy concessions. Private industry does not welcome government competition in labor wage scales any more than in the field of light and power production. The labor groups will not abandon without another struggle the wage which they have gradually won through years of conflict. And the government, finding itself in the hopeless dilemma of trying to protect two groups whose interests are thus diametrically opposed, is forced to negotiate a compromise which, in the long run, can satisfy neither. Nor, it is probable, does it satisfy liberals in the government. Under competitive profit seeking the issue is obviously quite unresolvable.

Federal "Work or Starve" Policy

THE paradoxes of our economic and political life are not fully revealed in a mere two-sided conflict which sets the laboring group over against the employing group. That final revealment is made when the government, as a third party, seeking to save those whom private industry has disinherited, is compelled to tell them that unless they accept the work and remuneration which the government has established for them they may look after their interests as best they can. Mr. Harry Hopkins, in answer to a question with reference to the attitude of the relief administration toward striking WPA workers, is quoted as having spoken in this fashion: "No one has to work who does not want to. Those declining to work will get off our rolls and what happens to them after that is not our business but the concern of their own states. It will be for the officials of their communities, state, county or city, to determine what, if any, relief they receive thereafter from local funds. They will receive none from the federal government." Under this policy it is either "work or starve" for the unemployed, with wages, hours, and, to a large degree, the type of work prescribed by the government. Congress, under the President's leadership, created this project and set the conditions. It cannot now bargain over wages and working conditions with every otherwise unemployed group in the United States. Should the government now, without exception, supply the WPA strikers with food, clothing and shelter precisely as though they had never been employed, and could not be employed, it would be financing a strike against itself. The whole relief problem is thus thrown into its proper light with all its inherent contradictions. Six years of the depression are now history, and yet it cannot be said that one single step has been taken toward a sound policy of relief. The answer is, of course, that there is no such thing as a "sound policy" under an economic system which makes unemployment increasingly inevitable and relief increasingly necessary and increasingly inadequate.

What Are the Prospects for Britain's Arms Inquiry?

NOW that the British arms inquiry has adjourned until fall, what is the outlook? A considerable body of valuable testimony is being brought out in the hearings, and some of this is reaching the masses of the British public, although with the exception of the Manchester Guardian and one of two other papers the English press is consistently minimizing the importance of the investigation. The terms of reference, however, are being interpreted by the royal commission in such a way as to leave little prospect that the inquiry will get as near to the bottom of the British private munitions industry as has the Nye committee in this country. Apparently, the British commission expects to move at a leisurely pace toward a conclusion of its sittings sometime next winter. After that a majority report will be submitted to parliament recommending that the armament industry in Great Britain be left about as it now is, while a minority report—to be signed, in all likelihood, by Sir Philip Gibbs, Dame Rachel Crowdy and perhaps Mr. J. A. Spender—will recommend either a drastic tightening up of the system of government licensing or some form of nationalization. And there the matter seems likely to rest. The noble lords and wealthy endowments owning shares in Vickers and Imperial Chemicals have by this time lost all fear that anything will be done to interfere with their profits. There is as much revulsion in England against the thought of making money out of bloodshed as there is in this country, but the vested interests in the munitions traffic still seem amply able to defend their position. Americans will be disappointed that this is proving to be so, but at the same time they must realize that it looks more and more as though the private munitions interests in this country have nothing to fear from the revelations of the senate committee. Public indignation may cry aloud, but in congress nothing happens to imperil the arms merchants' profits.

Georgia Chain Gang Awaits Peaceful Demonstrator

ANGELO HERNDON, a young Negro, aged 22, is fighting desperately to avoid serving a twenty year sentence on a Georgia chain gang. In 1932 Herndon led a demonstration of Negro and white unemployed to the headquarters of the relief officials in Atlanta. This on the invitation of the latter that those who "were really starving" might come and lay their cases before them. The demonstration was peaceful and successful, and on the next day $6,000 was appropriated for relief. A week later young Herndon was arrested on a charge of "inciting to insurrection" under

an old slave law, and in January 1933 sentenced to the chain gang. The International labor defense sponsored his case and, failing to secure a reversal of the decision in its appeal to the state supreme court, raised $15,000 for his release on bail. This was in August 1934. The United States supreme court, last May, granted a stay of execution until it reconvenes in October. There the fate of Herndon rests, for the moment, but his has already become a *cause celebre* because it involves a similar sentence for eighteen other prisoners—Negro and white—who have since been indicted under the same ancient law. This law reads in part as follows: "Any attempt, by persuasion or otherwise, to induce others to join in any combined resistance to the lawful authority of the state shall be an attempt to incite to insurrection. . . ." Any person convicted of the offense "shall be punished with death, or, if the jury recommends mercy, to confinement in the penitentiary for not less than five nor more than twenty years." To permit Herndon to go to his gruesome punishment, which may mean his death, and to condone a similar fate for his fellow-prisoners all in the name of a stupid, obsolete law which forbids anyone to lead a peaceful demonstration for the sake of food and clothing, is unthinkable. Their only hope, apparently, is a nation-wide expression of public resentment sufficiently strong to make its impression on the supreme court and on the proper authorities in Georgia. No issue could be more clear-cut than this. Herndon should be freed.

Fascism, Friend and Sponsor of Armament Manufacturers

NAZIISM'S ineffectiveness against profiteers and "war hyenas," constantly proclaimed by Hitler and his adherents, is effectively dramatized by the tremendous gains the German industrialists are reaping from rearmament. An ever-increasing stream of money is pouring into the pockets of the privileged interests while the masses of the people are made to pay for the production of cannon, battleships and aircraft. The following table, showing the growth of armaments profits in the third reich, is illuminating:

	Surplus in millions of marks	
	1932	1934
Krupp	108.07	177.38
Central German steel works	22.09	33.46
United aluminum	8.57	24.55
United German nickel	2.58	5.08
I.G.F. (chemical dyes)	476.05	565.07
A.E.G. (electrical)	79.24	106.51
Opel (motors)	25.94	82.60

Conditions in Italy, where Mussolini is feverishly preparing for invasion of Ethiopia, are similar according to occasional reports published in the German press. The Italian war department, it is reported, under the personal direction of Mussolini, is promoting open and unashamed propaganda for the munitions and armament business of the Italian industrialist Pirelli. Recently the section for chemical warfare of the war department issued a pamphlet advocating the use of gas masks of the Pirelli firm. The news bulletin of the International Transport Workers federation observes that the Italian armament industries are "making profits in Africa and Italy alike, as well as elsewhere." Wagons loaded with Italian arms are also passing through Austria, bound for Hungary. All this despite Mussolini's promise in 1919 to nationalize all factories making arms and explosives as a means of preventing war profiteering. "Today," says the bulletin, "the shareholders of the Pirelli firm fill their pockets with the consent of the Duce." Fascism is running true to form.

Fascism's Desperate Gamble

AS the end of the rainy season in northeast Africa nears, the launching of an Italian war for the conquest of Ethiopia becomes more certain. All attempts to divert Mussolini from what he calls a "total solution" of the problem which he himself has created—that is to say, from a complete annexation—appear doomed. Ethiopia's offer of territorial cessions, significantly made public by means of an interview of the Emperor Haile Selassie with the official French news agency on August 11, has been greeted as though the very attempt thus to win a peaceful solution were an insult to Italian "honor." Nor does the pressure of British and French diplomacy, such as it is, seem to be accomplishing more. The fascist dictatorship is fixed in its determination to have a war, and no considerations of policy or humanity seem to have any chance to alter that determination.

All this is about as bad as it can be. Not only does this impending infraction of Italy's plighted word under the covenant of the league and the Kellogg pact deal a heavy blow to any faith that peace can be built on the honor of nations, but the callous manner in which the fascist state is embarking on this reversion to the robber imperialism of the eighteenth and nineteeth centuries indicates that the drift in international morals is toward brutality and away from reason. It is easy to understand why something like despair has taken hold of those, especially in England, who had believed that the tragedy of the world war had brought the nations to the birth of a new collective order. England's liberal press is almost a unit in declaring that the impotence of the league in this crisis, coming on top of its demonstrated impotence in dealing with Japan and Germany, is about to empty that body of its last claim to significance. And this mood, it must be conceded, characterizes liberal thought the world around.

Dark as is the outlook, however, those who refuse to surrender humanity to a returning dark age still have no reason to believe that an Italian invasion of Ethiopia, if it comes next month or the month after, means an end to their hopes. That it will deliver a terrific blow to all the methods so far advocated as a means of maintaining world peace cannot be denied. Correspondingly, it will increase the number and influence of those who maintain that the ultimate fate of

men and their states rests in the sword. But there are many reasons for believing that the Italian dictator may learn that it is one thing to launch a war of conquest and quite another to bring it to a successful fruition. And while all who seek peace must regard this wicked adventure with horror, important factors in it argue the imminent possibility that again that paradoxical historic process may be disclosed whereby the wrath of man is made to contribute to the praise of the God of righteousness. Without indulging in wishful thinking let us look upon the less pessimistic elements of the situation.

For one thing, there is no longer much danger that this particular war will engulf other nations. What its ultimate effect will be it is too early to prophesy. But its immediate shock is not likely to produce a general catastrophe. Too much time has elapsed while Mussolini was preparing for his attack to permit panic among the other nations of Europe. Panic results from stampede; stampede results from a blow which falls without warning. Nothing analogous to the panic of the summer of 1914 exists in Europe at present; the nations have had a long time in which to prepare themselves for the coming shock. Great Britain is rightly concerned at the effect which the impending war may have on the race problem within its empire, but there is no reason to believe that this effect—whatever it may turn out to be—will bring an immediate color crisis in the colonies either of Africa or of Asia. Neither is there much prospect, after all these months of warning, that the other nations will allow their political or economic commitments to involve them in this conflict. There is every reason to hope, on the contrary, that the war will be localized. If it is physically localized, the area of its moral destruction may likewise be limited.

More important, however, is the evidence that this Ethiopian conquest is a desperate final gamble on the part of Italian fascism which must be won quickly if it is to be won at all. Not to repeat here the telltale statistics regarding the critical condition of Italy's trade, both domestic and foreign, and financial position—statistics now appearing in financial reviews, in reports of the department of commerce, and in such books as Dr. C. E. McGuire's "Italy's International Economic Position"—the unvarnished truth is that Italian fascism is bankrupt. It is bankrupt both financially and in ideas. The attack on Ethiopia may blind the eyes of the masses of Italians to this double bankruptcy for the moment, but if that attack is not carried to a speedy and dazzling success it will make the failure of fascism so clear that even the least informed of the common people of Italy will perceive it.

Practically every index on Italy's economic chart argues that Mussolini is resorting to conquest in Africa as a means of escaping the consequences of failure at home. The Italian public is being assured that Britain and France have provided a prosperous standard of life for their people by the exploitation of territory seized in colonial expansion; a solution of the apparently insoluble problem of a fecund population in the limited area and living on the limited economic base of Italy is promised as a result of a similar adventure. But colonies as such have become of debatable economic value in recent years, no matter how favorable the prospects for exploitation at the hands of the possessing nation. There is scarcely a colony left on earth which can be convincingly proved to be in the black under any realistic system of imperialistic bookkeeping. And Ethiopia promises even less to the cupidity of a conqueror than do the territories which have excited the ambitions of other colonizing powers.

Granting that there is not much likelihood that Ethiopia can defeat the Italian army in formal warfare, what is the actual prospect which Mussolini must take into account? First, a war over an immense and fantastically difficult terrain, so situated and of such a nature as to make the cost of military operations many times higher than those normally incurred by nations seeking colonial conquests. Second, following a successful invasion, the occupation of a vast territory inhabited by wandering and warlike tribes whose lack of centralized habitations and commercial foci makes the task of policing incredibly difficult. Compared with what Mussolini faces in Ethiopia, the task of the Japanese in policing Manchuria is child's play. Third, the necessity of extracting mineral wealth from a territory almost without communications, of developing a market among natives whose standard of living is exceedingly primitive, and of finding a home for Italy's surplus population in a region where white occupation on a large scale has proved next to impossible. Fourth, the requirement that all this must be done in a hurry. It must be done before the fascist financial structure crashes, and that is a matter of months rather than of years.

Here are four links in the chain of fascist policy, and if any one of the four gives way the whole chain will go to pieces. Yet any candid consideration must suggest that the prospects for such failure are great. Italy has failed dismally to cash in on its neighboring colony of Eritrea where, despite the advantage of a seacoast, it is still able to maintain fewer than five thousand Italian inhabitants, almost all of whom are officials. Is it reasonable to believe that, within the time limits imposed by her economic extremity, she can cash in on this far more difficult enterprise in Ethiopia? Almost every factor in the enterprise which Mussolini is now so blithely undertaking prophesies failure.

But fascism's failure in Ethiopia will exact its price in Europe. And not only in Italy. The collapse of the fascist state there—which seems sure to come once the masses of Italy perceive the stark economic disaster which has hidden behind the noisy pretensions of the dictator—will bring disillusion in all other fascist states, and in the states which have been flirting with fascism. The idea of capitalistic dictatorship as a short-cut to national prosperity will scarcely survive demonstration of the folly of the most conspicuous of all such dictators. The emergence of dictator governments was not envisaged by those who conceived and helped to consummate the peace structure of which the league and the Kellogg pact are the foundations. In their very nature those dictatorships are ephemeral

growths. Soon or late they will disappear. It may turn out that Italy's aggression in Ethiopia will be the undoing of the Mussolini regime. In the light of these considerations, although an Ethiopian war would be a calamity of the first order, those who work for peace need not give themselves up to utter despair. For this attack by the fascist dictator on an inoffensive people, calamitous as it is today, may not turn out to be unrelievedly calamitous in its final results.

A Minimum Wage for Ministers

AFTER many years of discussion—and, since 1928, under the deliberate sponsorship of their general conference—the Methodists are about to try to put into effect a salary plan providing a minimum income of $1,200 and parsonage for every minister regardless of how small or poor his parish may be. The history of this plan, now in almost detailed blueprint form ready to be submitted for final approval in the Southern California conference, and already in the early stages of its operation in the Newark (New Jersey) conference, goes back more than a decade. Long before our present economic collapse a few farsighted ministers began to see that the disparity in ministers' salaries creating, consciously or unconsciously, professional standards of success or failure constituted the "major hindrance to a deeper spiritual life and a sincere brotherly feeling," and made it increasingly difficult for ministers to speak consistently in condemnation of the unchristian economic order with its extremes of wealth and poverty so long as "any of our brothers are in desperate need while others receive salaries which more adequately provide for their needs."

Under the influence of such sentiments the Methodist general conference of 1928 created a special commission to study the matter of adequate ministerial support with a view to eventual action by the quadrennial body which legislates for the denomination. Thus for the first time a great Protestant church in America officially launched a program designed to secure a just basis of remuneration for all its clergy. Not only did the commission study the salary problem, but it turned its attention to the corollary problem of testing "the efficiency as well as the morals" of its ministers, and to considering ways and means of placing those who do not quite measure up to the necessary qualifications on an associate or inactive relationship.

Almost simultaneously with the report of this commission, made on behalf of the entire denomination, the Southern California annual conference voted to put into effect a minimum salary of $1,200 with parsonage. This plan, lacking the necessary machinery to put it into effect, was only a partial success. But its sponsors continued their study of its many difficulties for four more years, and in the spring of 1935 presented their "equitable support plan" for discussion and official action by the annual conference. After a vigorous debate on the conference floor many details of this enlarged plan were referred to the local churches for further study, but the conference, by a substantial majority, adopted the following "basic principles":

1. We agree that support in the ministry should be upon the basis of a just maintenance, and not upon human estimates of the relative importance of the services of ministers called of God and by the church.
2. We are convinced that flat equalization of income does not constitute support on the basis of a just maintenance, which must be arrived at by making adjustments for such items as (a) local living costs, as compared with some accepted standard; (b) costs inherent in regular and certain special types of ministerial service; (c) individual family needs, individual situations; (d) length of service; (e) account of perquisites.
3. We believe that the aim of appointments should be to secure adequate ministerial leadership for every field of service, and adequate opportunities of service for every minister.
4. We accept the principle as basic that we must guard any economic brotherhood within our ministry by admitting to the annual conference only men of tested ministerial calling and capacity. To this end we recommend to the conference relations committee and the board of ministerial instruction (1) added vigilance in the application of present tests of ministerial calling and talent, (2) the use of additional measures for determining ministerial calling and talent, and (3) the extension of their activities to reach and guide possible candidates for the ministry during their school days.
5. We believe that the support of the ministry should be raised by apportionment to the church within an annual conference.

Here is a commitment on the part of a large conference of an outstanding denomination which is little short of revolutionary. But the Methodists of Southern California did not stop there. They have petitioned the general conference which will meet next year for enabling action which will empower the conference stewards, in the light of designated factors, to set the basic minimum salary for each pastor which will be sufficient to provide a just support. The conference treasurer is to be authorized to receive and disburse all funds under this plan, with local church treasurers remitting regular contributions thus raised on apportionment. The treasurer is to retain one per cent of each minister's salary and pay it into the reserve pension fund to guarantee adequate retiring pensions as security for old age. Those members of the conference who do not serve parishes but are employed elsewhere are to request the treasurer of whatever institution employs them to remit to the conference treasurer their monthly salary, excepting house rent or its equivalent, such remittance to be credited to that institution as its fair share of the apportionment for ministerial support.

While the outlines of the California plan are thus being hammered into shape there emerges in the Newark conference a schedule of minimum support under which the conference treasurer is now actually sending regular checks to his low-salaried colleagues. Years ago this conference sought to fix a minimum salary at $1,800 but the same difficulties which defeated the California venture defeated this one also. Indeed, so serious did the situation become that a survey in 1934 revealed that more than 35 per cent of the ministers were receiving less than $1,800, and nine per cent were receiving less than $1,200. A series of unofficial con-

ferences running through the year resulted, in April 1935, in the following officially adopted conference plan.

1. A proviso prohibiting the district superintendents from assigning men to charges paying less than $1,200.
2. The creation of a fund to be raised by assessments on the salaries of all ministers receiving $1,800 and over. The rate fixed begins with an assessment of $2 on a salary of $1,800; adds $1 per hundred up to $2,500; $2 per hundred up to $3,500; $3 per hundred up to $5,000, and $4 per hundred beyond that. All salary figures refer to actual cash incomes exclusive of house rent.
3. The creation of a commission to collect and administer this fund, supplementing salaries on the basis of need, and aiming to make the actual minimum $1,400.

"This plan," says the treasurer, "does not go far enough, but it is looked on by large numbers as a step in the right direction." The action of the conference was made mandatory, applying to all members whether in the pastorate or out.

These initial movements to adjust ministers' salaries have been referred to as startling, but the really startling thing about them is that they have been so long in coming. There is no doubt that the ministry, once a vocation to which men were "called" without thought of wealth or riches or physical comfort, while retaining with many its former high conception, has nevertheless come to the point where it rewards its highly talented and more fortunately endowed members with practically all the luxuries and emoluments characteristic of all forms of professional success. This is not a reflection on the great leaders of the church; nor does it necessarily reflect on the churches which thus seek to honor and safeguard their ministers. But the discrepancy remains—the discrepancy, that is to say, between such outstanding examples of "success" and those ministers whose services are equally indispensable, who bring to their tasks a proportionate measure of training and fitness, yet who must struggle through life under economic and professional handicaps which their more fortunate brethren know nothing about. It thus happens that unless some special safeguard is developed a consciousness of professional levels, standards and distinctions will creep in to disrupt if not destroy the fine fellowship of the ministry.

And the reason for this is not far to seek. Engulfed within a world which both believes and practices the doctrine of rugged individualism it was too much to expect that the church and its ministry should not likewise take on some of the characteristics of that doctrine in its own inner relationships. What is now causing deep concern over this situation is the church's opposite and more deeply rooted doctrine of simple justice and brotherhood under which the strong acknowledge their obligation to the weak. The vast discrepancies in minister's salaries which would create no conscious moral problem in many other vocational or business enterprises have stirred the conscience of those whose business it is to preach justice and brotherhood and have driven them inevitably into such programs of "equitable adjustment" as are now to be seen emerging.

The leaders of this movement are to be commended for their practical approach to the difficulties inherent in this problem. No one among them has as yet advocated a flat equalization of salaries, for they all acknowledge inevitable differences of personal equipment, inherent or acquired, which must be recognized. Neither have they overlooked the necessity of protecting the church against those who are admittedly not qualified to be its leaders. Many committees on admission have been notoriously lax in this matter. The church cannot afford to jeopardize its effectiveness by subsidizing a weak parish and a weak minister for the sake of a misapplied moral principle. The pruning process, with a rigid testing of ministerial calling, talent and training will be a logical and necessary corollary of any effort to modify the disparity now existing in ministers' salaries.

This enterprise, along with many others which the Methodist church has undertaken, has not by any means passed the experimental stage. Its most ardent sponsors would be the last to advance such a claim for it, admitting, as they do, the many hazards which still bar the way to its ultimate consummation. One would be foolhardy to predict the outcome of such a venture, but it is not difficult to see that if Methodism hews to the line she bids fair to put into the hands of organized religion, generally, a hitherto unused instrument for the promotion of the social gospel, which, if properly used, will give wholesome and dramatic impetus to everything which the church would say or should say to our present generation.

VERSE

Wayside Shrine

DAILY as I traverse a country road
I watch each season's swift unfolding.
The hedgerows, by the Master Planter sowed,
A pageant spread for my beholding.
And, since I find each changing aspect fair,
I needs must pause awhile and worship there.

UNA W. HARSEN.

Good Measure

HERE is good measure from the changing year,
When earth, new-born, is slowly satisfied
By spring's deep sowing, summer's golden sphere,
Rich autumn reaping, winter's harvest-tide.
This perfect measure of time's ebb and flow,
A harvest that is earth's unchanging goal—
From winter dark the grains of wheat still grow,
And from the bulb's deep heart the flower-soul.

Here is good measure from each vanquished peak
And from each valley where the sun is hid;
Here is a harvest that the heart would seek
Beyond the stones of life's vast pyramid.
Good measure past all petty penny-worth—
This resurrection of the soul from earth.

EDITH LOMBARD SQUIRES.

Why I Am Not a Communist

By Kirby Page

COMMUNISTS advocate the disarmament of the United States; pacifists likewise urge disarmament: therefore pacifists are communists." "Communists seek freedom of speech for themselves; most pacifists favor freedom of speech for communists: therefore pacifists are communists." "Some communists are members of the American Civil Liberties union; some pacifists also belong: therefore pacifists are communists." "Soviet Russia is governed by communists; Mr. Zachariah once visited the soviet union: therefore Mr. Zachariah is a communist." "The Daily Worker is a communist publication; Miss Quinson reads the Daily Worker: therefore Miss Quinson is a communist." "Lenin was a communist; Professor Vanderson declares that Lenin was a genius of first rank: therefore Professor Vanderson is a communist." "Communists regard certain national officers of the D.A.R. as provocative chauvinists; some pacifists hold the same opinion: therefore pacifists are communists." "Herbert Hoover drinks tea; some communists also indulge: therefore Mr. Hoover is a communist."

Forming judgments by this procedure would be humorous if the practice did not lead to tragic consequences. The public mind is being terribly confused by the promiscuous habit of labeling all dissenters as communists. This policy is being followed deliberately by certain officers of the American Legion and of the Daughters of the American Revolution as well as other "patriotic" societies. The examples presented above are not more extreme than many of the conclusions presented in the "Red Network." This practice of meeting opponents' arguments with epithets is infirm with age. In 1850 the Reverend J. H. Thornwell discussed the question of slavery in this fashion: "The parties in this conflict are not merely abolitionists and slaveholders—they are atheists, socialists, communists, red republicans, jacobins, on the one side and the friends of order and regulated freedom on the other."

Communists Do Not Advocate Violence

The incontestable truth of the matter is that an individual who takes the position that he will not sanction or engage in any war whatsoever, whether the armed combat be among nations or between classes, cannot consistently support the communist strategy of armed seizure of power.

This is not to say that communists "advocate" violence and armed insurrection or that they "desire" civil war or that they are the "aggressors." Communists are less than frank when they discuss their strategy in these terms. Army officers do not as a rule "advocate" war and few of them "desire" it. But the all-important point is that under certain circumstances they are willing to sanction war and to take up arms. Precisely so with communists. While they are unwilling to condone or to participate in "imperialist" war, they reluctantly commit themselves to the strategy of arming the workers when the revolutionary situation ripens, seizing power, smashing the old regime, establishing a dictatorship of the proletariat, and defending the new administration by whatever degree of violence and terror may be necessary.

Stalin Accepts Lenin's Strategy

An endless number of utterances from communist leaders in substantiation of this statement could easily be assembled. The following citations are from Lenin:

> We are not pacifists. We are opposed to imperialist wars over the division of spoils among the capitalists, but we have always considered it absurd for the revolutionary proletariat to disavow revolutionary wars that may prove necessary in the interests of socialism. . . . We are no pacifists, we do not refuse to wage war once the revolutionary class is at the helm. . . . We are unable here to reiterate in detail the main economic causes which made precisely the revolutionary path, and only the revoluntionary path, inevitable, which made any other solution of the problems which history has placed on the order of the day, except that of civil war, impossible. About this, volumes must be and will be written. . . . It is not voting, but civil war that decides *all* serious questions of politics when history has placed the dictatorship of the proletariat on the order of the day. . . . We must explain to the masses what the development of the revolutionary mass struggle *must* lead to in the conditions of a European war. It will inevitably lead to the transformation of the imperialist war into civil war for socialism. . . . We also recognize the *desirability* of the defeat of every *bourgeois* government in order to convert this defeat into revolution. . . . Not a single question pertaining to the class struggle has ever been settled except by violence. Violence, when it is committed by the toiling and exploited masses, is the kind of violence of which we approve. . . . Revolution is the sharpest, fiercest, most desperate class war and civil war. Not one great revolution in history was achieved without civil war. . . . The dictatorship of the proletariat is a persistent struggle—sanguinary and bloodless, violent and peaceful, military and economic, educational and administrative—against the forces and traditions of the old society.

This strategy is accepted without qualification by Stalin, successor to Lenin. Here are sample utterances from the present ruler of soviet Russia:

> Is an upheaval of the kind, is a radical transformation of the old bourgeois system of society possible without a forcible revolution; is it possible without establishing the dictatorship of the proletariat? Obviously not. To think that such a revolution can be carried out peacefully within the framework of the system that is adapted to maintain bourgeois rule, means one of two things. Either it means madness, an inability to understand the normal significance of words; or else it means a cynical repudiation of the proletarian revolution. . . . The most popular method of lulling the working class and diverting it from the struggle against the danger of war is present-day pacifism. . . . From this follow the duties of the communist parties: Firstly, to carry on an incessant struggle against social-democracy along every line, both economic and political, including the exposure of every form of pacifism, with the object of winning over the majority of the working class. . . .

In an official communist text by N. Popov we read: " . . . the revolutionary social-democrats must exert every effort to use the war situation for revolutionary purposes. From this Lenin and the manifesto of the

Russian party drew a direct and plain conclusion: the imperialist war must be transformed into a civil war. On this point revolutionary Marxism definitely dissociated itself from pacifism . . . at a moment when the bourgeoisie in pursuit of its own interests was compelled to arm millions of workers and peasants, it would be folly for the masses to abandon the arms they had received from the very hands of the bourgeoisie. These arms must be turned against the bourgeoisie; and the imperialist war, a war in which the proletarians were being compelled to destroy each other, must be transformed into a civil war for the overthrow of the bourgeoisie . . . the defeat of its own government in the war was for the proletariat the lesser evil . . . the imperialist war must be transformed into civil war."

Moscow Leads World Communism

Does the communist party of the United States accept this strategy of armed seizure of power through civil war? The answer is clear beyond doubt. The communist party in this country is not a separate party but is merely a section of the world party of communists, the third international. While communist officials in the United States exercise considerable national autonomy, all their decisions are subject to veto from Moscow. When Trotsky was exiled from the soviet union, his adherents in this country were deprived of power or expelled from the communist party. Moreover, it is easy to assemble expressions from American communists similar to the following words from William Z. Foster, their candidate for President of the United States:

> No ruling class ever surrendered to a rising subject class without a last ditch open fight. To put an end to the capitalist system will require a consciously revolutionary act by the great toiling masses, led by the communist party; that is, the conquest of state power, the destruction of the state machine created by the ruling class, and the organization of the proletarian dictatorship. The lessons of history allow of no other conclusion . . . the working class cannot itself come into power without civil war.

Twenty Years of Pacifism

For nearly twenty years I have devoted a considerable portion of my time to the pacifist crusade against war, and have often pointed out that I am therefore unable to accept communist strategy of social change. In the pages of this journal and elsewhere I have repeatedly set forth my conviction that radical changes, deep-rooted, far-reaching changes, in the present economic order are urgently demanded. Time after time I have expressed my determination not to sanction war-like means of bringing about these changes. Let the fact be emphasized that civil war is *war!* And war is the method of military necessity, based upon the conviction that the end justifies the means. In time of war belligerents take up whatever available weapons offer promise of victory. This is just as true in civil war as in international conflict. Indeed, another civil war in the United States would probably prove to be the most atrocious and revolting type of combat. To expect quick and easy success in the effort by armed violence to overthrow capitalism in this country is highly romantic. For me to sanction civil war or to engage in it would necessitate the abandonment of my deepest religious convictions. Surely it cannot be denied that the hatred and slaughter of civil war constitute an utter repudiation of Jesus' way of life. Even in the pursuit of the noblest objectives, the use of certain methods and weapons is not permissible for a true Christian. To declare otherwise is to accept the doctrine that the end justifies the means. This is precisely the position of Lenin as set forth in the following words: "Morality is that which serves the destruction of the old exploiter's society and the union of all the toilers around the proletariat, which creates a new society of communists. Communist morality is that which serves this struggle, which unites the toilers. . . . We do not believe in eternal morality and we expose the deceit of all legends about morality."

Force to Stop Violence

Rejection of pacifism in the class struggle, on the one hand, and the advancement of arguments maintaining the *ultimate* necessity of armed action by the workers, on the other, are not being presented to religious and student groups with most persuasiveness by members of the communist party, but by Harry F. Ward and some of his colleagues in the League against war and fascism, in New America and in Young America. I single out Professor Ward because he has long been one of the most influential revolutionary leaders in religious circles and because these organizations in which he plays a prominent role are now active in churches and on campuses.

With the utmost vigor Professor Ward repudiates pacifism in the class struggle. Not that he loves violence, for few men in this country are laboring more incessantly to prevent and to reduce violence than he. But his position is made crystal clear that in the last resort he is reluctantly willing to consent to armed action against exploiters. In New America News, July, 1935, Professor Ward sets forth at length the attitude toward violence of New America, of which Young America is the youth section. A primary objective, he maintains, is to stop the ruthless violence of capitalists and thus prevent the necessity of civil war. Here are some of his words:

> This then is New America's attitude in general toward "the use of force in bringing about social change." It declares the function of force to be that of preventing violence from being used to stop social change. . . . The necessary tactic is obviously to keep open the democratic approach to social change through an aggressive assertion, as well as a militant defense, of all the civil liberties guaranteed by our national and state constitutions. . . . Here we face the paradox that "peaceful democratic methods" cannot always be peacefully defended if they are to be preserved. There is no true alternative between peaceful methods and democratic methods, either in the preservation of existing society or in the securing of social change. If it were indeed a clear choice between "ballots or bullets" there are few of even the most romantic revolutionists who would not prefer to avoid the risk of bullets. But what is to be done in a situation where ballots cannot be used *unless there is a willingness to use bullets in their defense?* . . . (Italics mine) . . . It (New America) recognizes, and accepts, a deeper obligation to prevent the reactionaries from effectively using violence to stop the changes which are necessary not only for the wellbeing, but for

the very life of society. The concrete measures by which this can be done when the hour has struck for the transfer of power obviously cannot be gone into now. They involve the question of the control of the armed forces and the means of warfare. Thus we have arrived at the reason why New America cannot, as your group proposes, take "a completely non-violent position." . . . As social strategy complete non-violence is unworkable.

In New America News, April, 1935, appears an official statement of the relationship of New America to the communist party. The eighth point of difference reads: "New America does not proclaim the 'armed insurrection,' or the 'civil war.' It emphasizes the social necessity of reducing violence to a minimum and of seeking to prevent the civil war by the use of whatever restraining force is necessary for the defense of the full rights of the overwhelming majority, against those who attack them." From the "Goal and Program" of New America the following sentence is taken: "In the event of a breakdown of our social structure and its governmental restraints, through war or collapse of credit, when the forces of reaction would certainly move to seize power, New America will be prepared to use whatever means are necessary to prevent the democratic process from thus being destroyed and to extend it by putting control into the hands of the masses, in order that democracy may be carried to its fullest development in the common control of our common economic and cultural life." Let me emphasize: *"by the use of whatever restraining force is necessary,"* and, *"prepared to use whatever means are necessary."* Precisely so! Another war to make America safe for democracy! Civil war to destroy economic autocracy! Persons who are invited to identify themselves with New America should form a judgment in the light of the unquestioned fact that this organization rejects pacifism in the class struggle.

Other and Finer Disciplines

By Robert Henry Miller

COPIOUS tears have been shed over the passing of the period of rugged individualism, as though we were witnessing the demise of the one and only system under which good character can flourish. The present policies of the government, we are told, are leading men to think that society owes them a living, that the burden of economic security for the individual should be borne by the state, that men are becoming flabby and that they are losing the insight and skill which were so finely developed under the system which is now entering upon the final stages of its disintegration.

We are witnessing the passing of an old order of life. I would not disparage the deceased nor show lack of sympathy for the mourners. I would like to suggest, however, that the obsequies be not unduly prolonged. Having pronounced our encomiums and mopped our noses, let us come back to our affairs, assured that funerals are as often an aid as a hindrance to human progress. So bid the mourners cease and every tear be dry.

Competitive economic individualism has served its day. We must now seek to devise a better system for the new day in which the old one does not work. We have arrived at a point in our journey which calls for a change of conveyances, by no means an unfamiliar or difficult thing to do. What difficulty the change may present will arise out of the fearful, touchy spirit with which we undertake it. The transition would be simple enough if all men had the emotional poise of the farmer who, facing a similar situation, coolly cranked his Ford and turned old Dobbin free to obey the fourth commandment.

Rugged individualism has produced some fine individuals. The best that can be claimed for it now, however, is an occasional good product in the midst of many that are marred, a record that does not justify the process of production.

As much can be claimed for war. Military discipline played no minor part in the education of many of our great men—Washington, Lee, Theodore Roosevelt. As much can be claimed for slavery. Athens, whose culture has been the object of envy to all succeeding centuries, counted three slaves to every freeman. But the price is too high; the game is not worth the candle. No flash of brilliance is worth the permanent degradation of ninety per cent of the population, unless, indeed, one holds the view of Nietzsche who sought to achieve "that enormous energy of greatness . . . by means of the annihilation of the millions of the bungled and the botched."

New Comforts and Old Virtues

Manufacturers would not be satisfied with an occasional good article in a mass of damaged goods. They must have highly skilled men, working under the most favorable conditions, turning out a product as nearly perfect as it is possible to make it, with an absolute minimum of faulty output. Why must we forget all this wisdom when it comes to the human product? Why do we clothe with divine right and national glory an economic system whose highest justification, aside from mountainous physical structures, is a rare example of human excellence whose relation to the rest of men is too much like that of a cannibal? Dare we be blind to the debit side of the ledger—a vast majority of our population living upon sub-standard incomes in the face of overproduction of both field and factory? Wise men will seek a way to attain their ends with less cost.

From the day Prometheus brought fire to men there has been a perpetually recruited army of those who be-

moan the coming of new comforts which, they say, sound the death knell of old virtues. Those chronic conservatives chained that ancient benefactor of the human race to Mount Parnassus. Now they are bewailing the decay of self-reliance. When the pioneer saw his native woods give place to tilled acres, modern homes, highways, automobiles, bathtubs and electricity, he may have feared that real men were about to be displaced by mollycoddles. The evidence does not sustain his fears. Increased longevity, better health and finer work contradict this pessimistic prophecy.

This recurring readjustment is now due to be made again. The struggle to provide the bare means of physical existence—clothes, food and shelter—is in the way of being displaced by some other and finer discipline. The period of abundance into which we have come would abolish that old struggle if it were not kept going by artificial stimulation, by an economic system based on scarcity. Mr. Henry A. Wallace spoke recently of the economics of scarcity as "our common foe." "There are no words of condemnation too strong for it," he continued. "It denies us everything the modern world is capable of yielding. It keeps physical comforts out of the hands of millions, and cramps and stultifies the spirit of us all." Professor William Fielding Ogburn states that in primitive times, when there were no machines, ninety-nine out of one hundred were making things, in 1870 three out of four, and in 1930 one in two. Observe the trend: 99 per cent, 75 per cent, 50 per cent—and overproduction. There is no reason why everyone should not have enough of everything, except the outworn customs and barriers by which we curb nature's abundance.

The Old Discipline

The tenacity with which men cling to the old discipline of making a living is due in part to our failure to provide other and finer disciplines. This type of conservatism should be respected; it knows enough not to throw away the old pair of shoes until it has new ones —a wisdom which is not universal. It will be impossible to prevent the character deterioration of some who will have the old discipline removed without substituting a new one. The significance of this fact should not be overestimated. When a man, wedded to the old ways, is left stranded by the road along which society advances, it must not be forgotten that his predicament is self-induced. It calls for sympathy, not for the abandonment of social progress to which he fails to adjust himself. This hackneyed argument has been a red flag before every advance in the history of the race.

The number of such casualties may be reduced, however, if the old discipline is removed gradually, while education and personal guidance prepare men to find higher forms of endeavor. Adapting the words of William James, men are now in need of a moral equivalent of the struggle for bread and clothes.

This moral equivalent will be found, if at all, in the field of man's cultural interests; which means, of course, that every cultural facility requires to be supercharged. Only thus can we provide higher forms of self-expression, so that the old discipline of making a living may be moved safely toward the margin of our lives.

Strategy of Conservatives

If the supercharging of our cultural agencies is a prerequisite to freeing men from the lifelong battle to make a living, one can be sure that the defenders of the old order will do their utmost to prevent that cultural quickening. Their strategy will surely be not a direct but a flank attack upon the forces of economic revolution. They do not flatly deny the purposes of that revolution. Their methods are far more subtle; they clamor for retrenchment in the name of economy. Their success is shown by the fact that more than 2,225,000 American children have been deprived of schooling this year. More than 2,000 rural schools have been closed. Curricula have been stripped of those courses which prepare our boys and girls for the finest forms of self-expression.

In the June Atlantic, William Orton describes this attack on public education: "Of all the popular objects of attack in time of depression, public education seems to be the most popular and the most defenseless. Business men who would admit that the social stability of the United States depends upon the intelligence of the average citizen are everywhere acting as if education were the least essential of all the public services. Citizens' committees, taxpayers' leagues, municipal research bureaus, and chambers of commerce up and down the country have been heading the attack on the public schools, using as their chief weapon their private influence on the bankers, who have now in many cases the last word in municipal policy; and they have the support of the most widely circulating propaganda sheet in the country—the Saturday Evening Post. Salaries have been cut (where they are still paid) to levels below their 1914 purchasing power; staffs have been depleted to a degree which makes a class of less than forty children a rare phenomenon; and the teacher has been made to feel as if he were receiving an unmerited privilege from the community in being allowed to teach at all."

Keeping Society Safe

This cruel, consistent strategy completes its vicious circle: men trained in these curtailed schools are unable to participate in the higher forms of self-expression; they must be kept busy at something; society is safe, therefore, only when its members are held to the old discipline, fighting from youth to age for enough to eat and to wear. The abundance which would abolish that struggle would be a social disaster; it would destroy our one and only character-making discipline; therefore, we must prohibit abundance and promote scarcity—the moral welfare of society demands it. Thus the present system of competitive economic individualism, operating under an enforced scarcity, is identified with the moral welfare of society, and must be maintained at all costs.

One could rewrite the above paragraph, substituting antonyms for certain significant words, and he would

have a consistent plan for social progress: multiply the investment in our cultural agencies; teach every science, skill and appreciation by which life may find a richer expression; enlarge teaching staffs; add to the equipment. Men trained in such schools will have a thousand and one things in which they will be happy to invest their free time and energy. The safety of society will not require that such men be tied for life to a treadmill, grinding out the bare means of existence. Abundance will abolish the old struggle for bread, and men will find their true life in other and finer disciplines.

"Everything's All Right"

By Zona Gale

SUDDENLY there was something graceful and tender in the morning. I had not been concerned of late with either the graceful or the tender. Rather I had been intimately concerned with keeping my head above water in business, at home, and among the relatives. But now, walking under maples, in the sunlight, I was abruptly besieged by a sense of shining, of sweetness, of an unearthly beauty.

This sensation I tried to define. It was a bit like the early stages of falling in love, a bit like the glow from a drink when I was tired, a bit like the well-being of waking, very well, on an early summer morning, to a day of some unusual pleasure. Yet it was wholly like none of these; and certainly not more than one of these had happened to me for a weary while. Things were in a devil of a state with me, really; and yet here under the maples of our commonplace street, I was floating in exhilaration, in light.

I went into the house, flung my hat on the hall table, and oo-hooed. My wife oo-hooed back, but with no spirit. A nasal kind of signal it was, as if she had been weeping again. So she had, I saw, as she appeared in the living room. As if things weren't bad enough without Amy crying over them all day! Yet even her mournful face could not quench that indescribably good feeling which possessed me, nor yet could her news.

"Dudley's here," she said, flatly.

Dudley. It needed some kind of enveloping sensation to meet him. Dudley is my wife's brother, and he is so infernally pleasant. When I'm down, the last straw is for Dudley to seek to pep me up. To hear Dudley say "Things are not so bad, old man.... Lord, look at 1857 and 1893 . . ." this is to desire to deassemble Dudley.

"Saucy is with him," my wife continued.

Saucy. Dudley's wife. Now, Saucy—well, what's the use!

And still for me this nameless loveliness persisted in the air. Neither Dudley nor Saucy, and not even Amy, my wife, on the verge of her weeping, could break that utterly happy spell in which I moved that day.

"Dudley wants to see you about something," said Amy. "Said he needed some help, Ted."

"So do I," I said, but at the moment I didn't mean it. I felt so able and so in love with living—though I couldn't have imagined what reason I had, just then, for that.

Amy began to cry again.

"Has anything happened about that note?" she asked.

For the first time in months I had actually forgotten the note. It was a biggish note, due the next week, and if I couldn't meet it—and we liked the little home too. We had built it.

"No, nothing has happened," I told her. "See the light in this room—and on the leaves, Amy. You know, I haven't felt so good, forever."

She looked at me anxiously. I think she thought I was breaking.

"Here they come," she said, wiping her eyes.

Dudley and Saucy came down stairs—Dudley was always like that, ahead. His face was spread wide open.

"My dear fellow," he cried out, "how's everything? Fine as silk, I trust!"

"Mine's cotton," I explained.

"O now, now! None of that. Everything's started back—everything's rolling in—everything's. . . ."

"Hello, Saucy," I continued.

Lord, how sweetish Saucy was. "Dear Ted," she said, moving her head, winking fast, smiling, lifting her chin.... I can't think how Saucy could do so many things at once. I laughed and she said: "Isn't life wonderful?"

"Not noticeably," I returned.

"Now, now, now!" said Dudley. "None of that. We're the cheer squad. Ted, I want to talk a little business with you."

"Cheer, cheer, cheer," said I, without expression.

As we went to the sun porch, I heard Saucy incredibly saying to Amy:

"If you would only try to trust, darling. . . ."

I followed Dudley—one always followed Dudley—and we stepped among the plants and the chintz and the wicker of the porch. And still that infinite sense of well-being besieged me. The sun, the peace, the simple pattern of the room—no, but it was none of these that mattered. It was an overpowering beauty and brightness. It was like my wedding day, when all the fuss was over. It was like a convalescence I once had when I had just eluded Death. It was a sweetness and a shining.

"I've got a good thing," said Dudley.

O he had, had he? Dudley's good things were always good for Dudley and bad for somebody else.

" . . . something I want you in on," he went on. "I take it you need money?"

"As a kitty needs fur," I assented. The thought of a cat without fur startled me. I was still watching one, when Dudley's words emerged.

" . . . you drew the will. The two hundred thousand were made in bank stock after the will was drawn and before the crash. He cleaned up, and he told me the profits were mine—you know mother was his only sister. He signed this statement at Carlsbad, and said he'd add the codicil when he came home. Then he got worse—and now he dies at Marienbad and leaves me executor. And the codicil was never added. He must have figured the statement would hold—there were two witnesses. What's your idea, will it hold?"

I looked at his papers—at the will, at the scribbled after-statements witnessed in 1929 by a couple of German chambermaids.

"Not a chance," I said.

He nodded. He knew already.

"This statement would have had to be affixed and initialed . . ." I began.

"Exactly," he cut in. "Well, you drew the will. What's to prevent our affixing the statement now and initialing it, making it a part of his will, carrying out his intention . . . ?"

"That's impossible," I said, "Even if. . . . That's impossible. The original witnesses. . . ."

"Both men are still in our office."

"But it's impossible! It's chicanery, you must see that."

"It's carrying out my Uncle Bennet Godfrey's intention towards me," said Dudley firmly. "It is my business, as executor, to carry out his intentions. There is nothing to prevent. . . ."

"There's me," I said.

But all the time, none of this seemed to me real—not Dudley or his talk. I sat listening and not listening, in my new and happy way of living, breathing, being. It was as if I were seeing more, being more than ever I had thought possible. As if there were a power, a light, a new way of well-being.

"I can't do it without you," Dudley said, "but you're in the family. I'd like to do you a good turn. Uncle Bennet has left Amy only a thousand, 'as a token of his affection, believing her to be provided for in other ways,' etc. Well, Ted, this is what I thought: I thought we'd share the two hundred thousand, if you'd see me through."

That I heard at any rate, and clearly enough. Lord, what it would mean! The biggish note. All the teasing obligations. Security! And then Amy—why, I'd have a wife once more. I'd have my old life back again! And how easy, how easy. And after all, Uncle Bennet Godfrey *had* intended Dudley to have this. . . .

But this reasoned comment went through my mind softly, like water, and as if those thoughts flowed through some consciousness which I was no longer using. Instead, I was sitting here lapped in this deepening sense of life, that was like love and convalescence and like a drink—but yet was none of these, and was only content and light and peace.

"You can't do it, Dudley," I said. "It simply—isn't—done."

"But it'll go to the residuary legatees!" Dudley was saying shrilly, "To all those damned relatives of ours. . . ."

I didn't like the relatives either. But they seemed very far away.

"My hundred thousand and your hundred thousand. . . ." Dudley himself was nearly weeping.

Amy and Saucy were coming out to the sun porch. I saw that Amy was smiling—for the first time in months, my wife was smiling.

"Ted, darling," she said, "Saucy has told me. Isn't it wonderful?"

"And isn't life wonderful," demanded the incredible Saucy, sinking, smiling, moving, lifting, "if one will just try and trust?"

"Everything's going to be all right," Amy said happily.

"We're the cheer squad," cried Saucy.

And I sat there, knowing all the time quite well, that everything *was* all right—deeply right, like convalescence and like love. But not in the way that Dudley and Saucy—and even Amy—might think.

Even after we'd had the scene and they all knew that I wouldn't do it, and I was walking back to the office alone, under the maples—even then that strange sense of unearthly happiness still went with me.

VERSE

Strange Harvest

WITHERED beauty of the boughs,
Drift the rustling autumn leaves.
Heap them somber, fallen, dead,
For your bronze-dark harvest-sheaves!

Ghostly sheaves, perhaps they seem—
Phantom harvests, light and vain:
Summer turned to fragile death,
Not to rich and yellow grain.

Yet be proud: your garner is
Beautiful beyond desire:
Farmers harvest only bread—
But your harvest-home is fire!

E. MERRILL ROOT.

Follow Me!

IN the name of Him who died
They kick against the pricks
And bow in selfish pride
Before the crucifix,
With holy water laved.
O will they never see
That only those are saved
Who hang upon the tree!

SHELDON SHEPARD.

BOOKS

A World in Flux

DICTATORS AND DEMOCRACIES TODAY. *By John Martin. Rollins Press, $2.50.*

THE title accurately describes the book; it treats, as one might assume, the backgrounds and present status of today's principal democracies and dictatorships. The material of the various chapters were presented as lectures at Rollins college, Florida, by the author, before audiences of students, professors, college presidents and visitors; and is here presented, in somewhat amplified form, under two divisions. The first division deals with backgrounds, meaning the events of the years since the world war; and the second division is a presentation of today's Germany, today's Italy, and so on. Professor Martin is not a cold, analytical reviewer of the march of events; he writes as a definite propagandist for peace and the methods of arbitration, and as a critic of those intrigues and national jealousies that have brought the world's desire for peace to such straits as it now occupies.

There is nothing new in this book. There needs to be nothing new. We do not need newness so much as interpretation and understanding. We have lived through the events of the years since the world war, but we have not been aware of most of them, except as scattered and unrelated items of news. We have read fragments of news and bits of propaganda, but the mosaic has been too confusing, too complex, and we have been too close to it. We need to have someone get away from it far enough to see the whole picture, and present it to us, not as a mass of material poorly related, but as a comprehensive whole in which the minor elements shrink to their proper proportion. This task Professor Martin has done, and done well. Reading his summaries, we can see why it was that the League of Nations has done so well, and yet so poorly; why the disarmament conferences could not succeed, in spite of the will of the world for peace; why Hitler the Impossible could become Hitler the Actual; why the United States faces the hideous possibility of war with Japan when the vast majority of people in both lands want peace and entertain no unfriendly motives or feelings toward each other. The background of this mosaic is not bright; it is as dark as though it had been painted by Sir Philip Gibbs, or Senator Nye. And the principal figures upon the mosaics are not bright either, though they are all too distinct and clear-cut. Hitler is no bright figure; he is presented as the mouthpiece, the loudspeaker, of German resentment at the treaty of Versailles; the epitome of German mystification at the defeat of German arms; the crystallization of German hatred for the mythical "traitors" who, back in 1917 and 1918, thrust the knife into the heroic back of the German military leaders; the figurehead of German hunger for another, newer, more powerful military machine. It is no pleasant summer occupation to read that German youth is being trained to think and feel that the state is everything, the individual nothing; that "you were born to die for Germany." Die, not live; die, not in the shop or the laboratory, but in the trenches. Mussolini is no bright figure; he is shown to be the blatant, ruthless, powerful dreamer of empire, who insists that periodical war is the vital purge of a nation's motives and the indispensable stimulus of a nation's youthful virility. Stalin appears as primarily a dictator, not as a leader of idealistic communism; a leader who can compromise every tenet of his party's convictions in order to maintain his dictatorishp. The faults of such pictures are, of course, personal bias and over-simplification. And yet I, for one, would not wish Professor Martin to discard his bias, or to make the pictures less simple. I suppose an absolutely unbiased recital of facts would be without value because without emotion; and I suppose a recital of all the pertinent facts would leave the total picture so complex that it could not be grasped. Honor to the faults of this book, then; the reader has no doubt about the author's point of view, and when the book has been read, the reader has a definite picture of world events and world figures, clearly related and integrated. It is a worthy index of this author's breadth and grasp that his book includes a criticism of the democracies of today—England, France, the United States—without blinking the faults and inadequacies inherent in them. He does not merely cry out at the evils of dictatorships; he shows how these evils have been made tolerable to large numbers of the world's youth through the inanities, inefficiencies and general pointlessness of the world's democracies. And when he appeals to American youth to cling to democracy and avoid dictatorship, he is neither pointing with pride nor viewing with alarm; he is holding up a worthy ideal, as yet unrealized.

You had better read this book for the picture it presents of today's tangled international situation, and the background out of which it arose. And when you have read it, you had better leave it lying around where your son and daughter can find and read it.

CHARLES STAFFORD BROWN.

The Evangelical Magna Charta

THE EPISTLE TO THE GALATIANS. *By George S. Duncan. Harper & Brothers, $3.50.*

WHILE there has never been any serious question about Paul's authorship of the letter to the Galatians, the polemic tone of the epistle seems to have extended to most of the subsequent expositors. At any rate it has provided bones of contention as well as bread of heaven. From Luther's *Apologia,* which took the form of a commentary on Galatians, to Prof. Ernest De Witt Burton's *magnus opus* in the I.C.C. series, published some fifteen years ago, thorny questions have been debated and, indeed, sometimes the great central issue has been obscured by minor frictions on the outskirts.

Prof. G. S. Duncan, in this latest of the Moffatt commentaries, reveals both scholarship and individuality. For those who lack the technical apparatus or the time for a study of the larger works, this book provides the opportunity of examining a Hebraic mind with the aid of a Greekless exposition by a Scotchman who knows European and American interpretations; and for the first time in the series, adds an index.

There are many and varied angles of approach in order to appraise a volume on such an important part of Holy Scripture. Perhaps one way would be to suggest the more important problems, and then record Prof. Duncan's judgment upon them as related to other views.

He accepts the South Galatian theory in agreement with Ramsey, Burton, Randall and Dow, and against Schmiedel, Julicher, Moffatt and others. He believes Galatians, rather than those to the Thessalonians, to be the first of Paul's letters and in this he is confirmed by Kirsopp Lake, Bacon and Burton over against Schweitzer, Moffatt, McNeile and Symes. He declares Paul compromised and allowed Titus to be circumcised (2:3-5), and on this the contrary is believed by Ramsey, Lightfoot and Burton. He insists that "the curse of the law" and the statement of Paul that Christ became accursed is not adequately explained by Burton's negative comment that "this is not the judgment of God."

He accepts wholeheartedly Prof. Deissman's exposition of

the phrase "in Christ" as having corporate rather than individual significance, and claims that exegetes of a former day tended to do less than justice to this Pauline conception (p. 104). He does not concede with some modern exponents of the New Testament that the clause "born of a woman" and the doctrine of the pre-existence of Christ are mutually exclusive interpretations (pp. 128 ff). He reverts to the early fathers rather than to Erasmus, Calvin, Lightfoot, Burton and Goodspeed in the explanation of the *stoicheia* or elements. These are said to be elements of the physical universe, like planets, animated by angelic or demoniac powers (pp. 134ff). He takes issue with Roper about the character of Paul's opponents, and refuses to believe that there existed a distinctive party (p. xxiii, p. 180).

Prof. Duncan will doubtless arrest his readers' attention by the claims that Galatians must be thought of "not primarily as a theological treatise"; that "righteousness and grace are not two collateral and, at times, opposing attributes"; that it lends itself to misrepresentation to say that "the doctrine of justification by faith is of the very essence of the gospel"; and that this epistle connects the redemptive work of Christ, not with his resurrection-life, but with his death (p. xii). To all who desire to understand how the early Church faced the first great crisis, this commentary should prove very stimulating.

W. P. LEMON.

CORRESPONDENCE

"Move the Olympics!"

EDITOR THE CHRISTIAN CENTURY:

SIR: Bravo for your editorial! All humane and enlightened persons are heartily in accord with your fighting message.

Liberal Citizens League, PAUL SIMON,
New York city. President.

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer is a native-born American whose ancestry is pre-revolution. He gave up his regular business 15 months ago to expose the cause of communism, which cause Germany is fighting, viz., Jewry, which was overpowering her as it is now trying to overpower America via the soviets, which are Jewish governed. Jewry's agents have penetrated every international organization of consequence. They have bored into the Christian churches of the United States, financing and subverting them. Is your organization bamboozled, blackmailed or bribed?

New York city. ROBERT EDWARD EDMONDSON,
Investment Economist.

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your masterly editorial. As a Roman Catholic I appreciated its fairness in denouncing *all* religious persecution in Germany—Protestant, Jewish and Catholic. As a sports' lover, I think you placed your finger on an essential point, namely, that while the Olympic games are "an exhibition of sportsmanship and fair play," the actions of the national socialist regime represent the antithesis of sportsmanship.

Saranac Lake, N. Y. J. GARVAN CAVANAGH.

EDITOR THE CHRISTIAN CENTURY:

SIR: Respecting your hateful editorial any American who has visited Germany within the past twelve months will admit that Hitler has performed wonders and there is more law and order now in Germany than in any other country. There are no gangsters and no racketeers. There are no strikes and no lockouts, and the only discontented people are the political parsons and priests.

New York city. J. J. WILLIAMS.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is ridiculous for anyone or any group to feel that the present German regime will or can give anyone a square deal. Moving the Olympics would be a body blow, one that may have far-reaching effects. You have started something worth while; follow through and you will be blessed with success and earn the admiration of honorable and fair-minded people of all faiths the world over.

New York city. JOSEPH A. PALEY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial bears the stigma of cheap propaganda, inspired by sinister forces of destruction. Every truth-seeker returning from Germany is full of praise for the German people and their great courageous leader, the greatest German after Martin Luther. Germany is the most enlightened nation in the world. Her youth is not seeking spiritual comfort in the filthy and unclean stories of the Old Testament. No, they are turning to Germany's greatest poet and thinker, Wolfgang von Goethe, who gave the "philosophy of unity," Germany's new spiritual movement (you are permitted to call it neo-paganism) a perfect poetic expression in his immortal poems, "Faust," "Prometheus" and "God and the World":

> By eternal laws
> or iron ruled
> must all fulfil
> the cycle of
> their destiny.

And so, believe it or not, the new Germany is the blessed land of the "good, the true and the beautiful."

New York city. C. H. EHLERS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a line to thank you for your splendid editorial on the Olympics. The cruel gangsters who now misrule Germany are unquestionably sadistic criminals and anybody who in any way whatever strengthens their regime, adding more prestige to it, becomes ipso facto particeps criminis. All liberals and humanitarians throughout the world will be grateful to you for your heartening, unequivocal editorial.

New York city. WILLIAM J. ROBINSON, M.D.

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not know why your paper is called The Christian Century when your editorials advocate so many unchristian practices. During the dry era you were always condemning the repealists. There was really nothing lofty about it to inspire one to noble living. Everyone opposed to your viewpoint was an outcast in the sight of God. Well, we've got repeal anyway. Now a favorite pastime is to condemn Germany. Perhaps she doesn't do everything to our liking, but do you think you are going to get anywhere by sowing seeds of discord and hatred?

Hasbrouck Heights, N. J. ALFRED WEBER.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express to you all the weight an individual approval may have concerning your stand on the Olympics? Although next summer I am planning a second time to lead a group of boys on a good will tour under the auspices of the Y.M.C.A., and have the Olympics in mind as a goal, all the pressure your printed page can give to this stand for freedom is in the right direction. I hope you keep hammering on this until public opinion becomes crystallized.

Board of Christian Education, CAREY M. YOUNG,
Presbyterian Church in the U.S.A., Asst. Editor.
Philadelphia, Pa.

EDITOR THE CHRISTIAN CENTURY:

SIR: When in Russia under the Jew Trotsky and his Jewish gang an entire social class including the Christian priesthood was wiped out by firing squads. When the same thing was started in

Hungary by the Jew Bela Kun, the world press and The Christian Century had nothing to say. When Jews are restricted in a country, Jewry presses a button and the world press and The Christian Century will squirt its slander and call it "world opinion." Crimes committed by Jewry are O.K. Defense against Jewry is barbarism. Gentlemen, you are hypocrites; your talk about human rights is humbug. Believe me, you can fool some of the people some of the time.

East Orange, N. J. C. W. DANN.

An Important Body Periled

EDITOR THE CHRISTIAN CENTURY:

SIR: Bills to prohibit compulsory military training in civil schools and colleges were recently introduced concurrently in both houses of congress by Senator Gerald P. Nye and Congressman Paul J. Kvale (S. 3309 and H.R. 8950). This is the logical consequence of last December's supreme court decision which ruled adversely upon the petition of two student conscientious objectors to compulsory R.O.T.C. but which stated that congress has the power to pass laws providing exemption from military training.

In a year when military appropriations reached high tide it is worth pointing out that some important victories for peace have been won in the educational field. Over a period of the last 12 months we note the following:

1. The University of Minnesota abolished *compulsory* military training, the second "land grant" institution in the country to do so.

2. DePauw university in Indiana began the year with the abolition of all military drill.

3. New York university (college of arts and sciences) announced the abolition of *compulsory* military training to begin in the fall of 1935.

4. The University of New Hampshire set a precedent in exempting six students from military training on grounds of conscientious objection.

5. Similar action was taken by Michigan state college for one student.

6. Bill H.R. 5593, initiated last February by the war department to add two months to the enlistment period of the Civilian Conservation corps "for the purpose of intensive military training" has been thus far blocked.

But at this juncture when the war department has been given an extra million dollars to subsidize the extension of the R.O.T.C. to one hundred or more new institutions, the Committee on Militarism in Education is faced with the most serious financial crisis in its history. To continue its work, oppose new R.O.T.C. units and prepare a campaign for support of the Nye-Kvale amendment, it must have $5,000 before December 31. Financial contributions, large and small, are urgently needed now and should be sent to the committee's office at 2929 Broadway, New York city.

New York city. GEORGE A. COE,
JOHN NEVIN SAYRE,
NORMAN THOMAS,
OSWALD GARRISON VILLARD,
For the Committee.

The Armenian Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Charles Clayton Morrison has misjudged the handicap which Christianity faces in Turkey. Dr. James L. Barton—whom he has erroneously called "Dr. Arthur J. Barton"—and Professor Lawson Chambers, formerly of Robert college, who have lived in the near east and studied at first hand the Armenian church, do not regard the Christianity represented by it as "decadent" or "stagnant"; nor do they hold it responsible for the failure of the missionaries to Christianize the Turks.

The Armenian church was so virile that, just before the outbreak of the world war the Episcopal church was endeavoring to form a union with it in order to enjoy its apostolic origin which has been acknowledged by the Roman Catholic and by the Greek Orthodox churches.

The missionaries have not been able to Christianize the Turks for the simple reason, as Professor Lawsen Chambers has observed in one of his articles published by the New Armenia, that the idea of trinity is incomprehensible to them. They have always jeered at the Christians who, they think, "worship three gods." If the Unitarians had sent missionaries to Turkey they might Christianize the Turks who regard Christ as a prophet, second only to Mohammed.

San Francisco, Calif. ARSHAG MAHDESIAN.

The Question Box

I need help on the subject of prayer. I suppose all Christians believe in prayer as a useful practice of the religious life, but for several years I have found it difficult to find in that custom the help and satisfaction one ought to receive from it. What is wrong? Can you help me? H. M. P., Colorado Springs, Col.

I IMAGINE that your problem is more common than you think. If one were to secure a frank statement from the Christians he knows, ministers and lay people, he would be surprised at the variety of confessions he would receive. Prayer is presumed to be the daily habit of those who profess the religious life. It is constantly assumed in the scriptures that such will be the case. It was certainly an essential factor in the experience of Jesus and those of his interpreters who have left us a record of their inner lives in the New Testament. That this is not the case with large numbers of people in the churches today must be admitted.

There are those who candidly affirm that they have wholly abandoned the practice of prayer as having no meaning to them. Their sense of God, if they have any, is not sufficiently vivid to make any attempt at communion with him worth while. Even church prayers seem to them largely perfunctory and valueless. They may have meaning for others, but not for them. They would not like to feel that all Christians had given up the custom of praying, but they no longer find it profitable.

There are others who acquired the habit in childhood, and pray at night before retiring as a fixed custom, without much interest, and sometimes half asleep, yet unwilling to forego a practice which they regard as an obligation. There is a certain sense of merit in the usage, and they would feel that something was lacking if it were neglected. It is a part of the night's toilet, like brushing the teeth, but hardly more. Yet one would not suggest that there is no value even in so perfunctory a ritual.

To others prayer is a period of quiet of spirit, of rest of body and of mind, of communion with the infinite life without trying to fashion words for the commerce, letting go all tensions of muscle, nerve and soul, and allowing the fulness of being to flood in and fill one. That too is prayer. Likewise all good actions, kindnesses, solicitudes for the welfare and happiness of others, or for the promotion of noble causes—in a word the outgoing of love—are of the essence and quality of prayer.

There are those who have no impulse to pray either in private or in the family group, who yet feel that something in the order of worship is of value in the day's program, and who use some form of manual of prayer, a simple guide and monitor of the religious life. Particularly is this helpful in the family, where at meal time a brief collect or selection may be used. Children love just that touch of reverence and devotion which a brief prayer of gratitude expresses. They like to join in such a grace, or to say it for the circle.

But beyond all these partial and tentative gestures toward the holy life, there is the practice of the presence of God, in earnest and absorbing prayer, which the saints of all the years have found to be indispensable to their daily work and happiness. Far more Christians than we can imagine live in the atmosphere created by a few moments of silent devout meditation, or of heartfelt prayer, voiced or unexpressed. There should be a time for this retirement of the soul into communion with the Infinite. A brief reading of scripture or of some work of devotion is an aid to such a mood. It is a habit which can be cultivated, or lost. It depends upon the *practice* of the presence of God. And in this practice the Master is our great example and companion.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A New Church For Turkey?

Contemplated Repatriation of Christian Turks from Rumania Raises Issue —Unrest Among Orthodox

(Correspondence from the Near East)

ISTANBUL, Aug. 1.—The contemplated immigration into Turkey of several hundred thousand Christian Turks now living in Rumania is likely to raise the question of the creation of a Turkish National Christian church. These Christians, who are Turks by race and language, adopted Christianity several centuries ago. They constitute an important group among the Balkan Turks—Rumanian and Bulgarian —whom the Turkish government is very anxious to settle in Turkey, especially in Thrace. The plan is part of a large repopulation scheme aiming at giving Turkey the number of Turkish-bred inhabitants proportionate to her economic, political, and military needs. Although they are non-Mussulmans, these Christian Turks, called "Gagavuz," will in every respect be considered as national Turks and be treated on a footing of perfect equality. Hence the question of a national Turkish church which, belonging to the Orthodox and not to the Catholic faith, will be under no foreign influence whatever.

Until the Turco-Greek exchange of populations, there lived in Anatolia around Kayseri—the birthplace of many an American missionary—a relatively large population belonging to the Orthodox faith but of unquestioned Turkish origin. They spoke Turkish, but wrote it in Greek characters. Considered as strangers by Turks and Greeks alike, they were, owing to their religion, included in the great exchange of populations. Some elements which have remained in the Istanbul district, which was exempted from the exchange, are now forming an "Association of Christian Lay Turks."

* * *

Jewish Agitation Raising Marriage Age in Palestine

News from Palestine reports that the heads of the various religions in that country have received for comment the draft of a new ordinance fixing the minimum age of consent for marriage among girls at 15. The ordinance provides penalties for any member of the clergy officiating at a marriage of a girl under that age. This measure is looked upon as the result of the fight which has been waged since 1920 by the "Jewish Women's Equal Rights Association" against the custom of forcing children of 12 to marry.

* * *

Unrest Growing Within Orthodox Churches

The necessity of a certain unity among the Orthodox churches seems to be felt in Syria, Palestine, and other parts of the near east, where the present situation, illustrated by the absence of any titular head at Antioch and Jerusalem, has been the cause of considerable spiritual unrest. It would even appear as if, tired of that state of things, a large number of Orthodox Christians at Tripoli, Syria, were about to turn Roman Catholic. At Jerusalem the enthronement of the Arab bishop is insisted upon by some lay leaders, who, should this request not be met, would go as far as to refuse to recognize the nominee elected by the synod, and set up a patriarch of their own.

* * *

Agitate for Dictatorship In Irak

The idea which gained circulation in the 18th and 19th centuries that the parliamentary system of England is a political panacea for all countries and all times alike, is suffering severe denials in many countries in the near east. In Irak the press now supports the establishment of a dictatorship. The papers base their plea on the ground that the present parliamentary system has been adapted from foreign ideas and is, therefore, unsuited to the peculiar needs of the country. They do not criticize the government, which, if reports are dependable, is the strongest and ablest that has ever held office, and is likely further to strengthen its position by adding to the cabinet a number of well-known politicians as ministers without portfolio.

* * *

Persia Also Adopts European Hats

The Pahlavi cap, which is named after the present Shah Riza Pahlavi, has been in use in Persia for seven years. Black, like the kalpak it superseded, and of a uniformity not pleasing to individualists, it gives an air of mourning to those who wear it. It is now to be discarded and to be replaced by ordinary European hats. The change has been effected in the army.

E. GUERON.

Dr. Lin Ends Tour

University Head Completes Twenty Thousand Mile Lecture Trip

President Ching-Jun Lin, of Fukien Christian university, and Mrs. Lin, who have spent the past year on furlough in America, are preparing to return to Foochow to resume their educational activities.

President Lin, a graduate of the university of which he is now the head, also studied at Oberlin college and at Harvard and Columbia universities. Since 1930 he has, in addition to his present position, served as president of the China Christian educational association, which is the coordinating body of all the Christian educational forces in China.

On his present American tour Dr. Lin has traveled more than 20,000 miles, has lectured before 300 audiences, has spoken ten times over the radio, has given a course of lectures at Hartford foundation, Hartford, Conn., and has led a series of California conferences sponsored by the Methodist church.

Find Nazis at Drill in Chicago

Anti-Semitism Being Ardently Preached to Youths of German Descent—Is "Old Immanuel" to Close?

(Correspondence from Chicago)

CHICAGO, Aug. 12.—How widely over the country is this going on? I have heard a good deal of startled comment on a news article by Gifford Ernest which appeared in the Daily News last Friday, describing a meeting of the Friends of New Germany held in the Lincoln Turner hall during the past week. The article describes the training, drilling and education of children and youth in the uniform of the youth movement of Germany, and indicated that this particular festival occasion was only one of many such meetings being held in various parts of the city and throughout the middle west. The menacing thing is that these children and young people are being propaganized to believe that such a program as that being promoted in Germany is necessary for the social health of America. Anti-semitism is ardently preached. Among the many slogans used are, "Wake up America! Shall Jews and slaves of Jews determine your action?" Military drill, the wearing of the swastika, the nazi salute, and other propaganda devices are used, and through it all the double purpose of gaining support for naziism in Germany and the promotion of similar ideals in this country is evident. Here is something that all who believe in tolerance and good will ought to watch.

* * *

Pastors' "Refresher" Courses Successful

The three pastors' institutes and conferences held during the week, July 29 to August 4, proved highly successful. The Garrett conference, which brought together 160 men from 25 states, included the Wesley foundation workers (about one-third of the entire group) who represent the Methodist church in state and other non-Methodist colleges and universities. This group shared the pastors' conference while carrying on their own conference in addition under the leadership of Mr. H. D. Bollinger.

The conference conducted by the Presbyterian seminary brought together over 200 pastors, mainly from the middle west. Men who were in attendance report a highly profitable experience, both in the courses of study and in the fellowship enjoyed.

There were over 250 registrations for the institute conducted at the University of Chicago by the divinity school, the Chicago theological seminary and the Disciples divinity house. Thirty-three states and provinces and 22 denominations were represented. Men came from the Pacific and Atlantic seaboards, from as far south as the gulf and as far north as Winnipeg, Manitoba. The entire program maintained a high standard, from the opening worship service in the chapel to the closing lunch-

con. A big afternoon was spent at Comiskey park when the members of both this institute and that conducted by Presbyterian seminary were guests of President J. Louis Comiskey of the White Sox at an exciting baseball game between the White Sox and the St. Louis Browns.

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Dr. H. L. Willett at College Camp

Dr. Herbert L. Willett, pastor of the Union church at Kenilworth, and for many years professor of Old Testament language and literature at the University of Chicago, was the chief speaker at the commemoration of the 400th anniversary of the first English translation of the Bible held over the August 4th weekend at College camp, Wisconsin, the historic Lake Geneva site of many Y.M.C.A. conferences for years past. The power of the English Bible in molding modern life at its best was emphasized by Dr. Willett, as he spoke on "The New Old Testament." He also lectured on "Personal Glimpses of the Holy Land."

* * *

What's to Become of "Old Immanuel"?

The Baptists of Chicago are gravely troubled as to the future of Immanuel Baptist church since Dr. Johnston Myers' illness has compelled his resignation. Immanuel has remained in its difficult neighborhood—once the most prosperous but now one of the most needy—almost solely because of the determination, devotion and self-sacrifice of two men, Dr. Myers and Mr. John Nuveen, a prominent Baptist layman. And now, not only has Dr. Myers been compelled to yield his leadership by illness, but Mr. Nuveen also is in very poor health. The local constituency cannot possibly carry the burden of the church program, and there is a terrific burden of mortgaged indebtedness which the denomination is quite unable to assume. The neighborhood is in need of the ministry of a Christian center, but the building is unsuited to such a program as needs to be conducted there. What solution of the problem will be found it is extremely difficult to say, but it is hard to believe that Immanuel, with its great tradition and glorious record of service, will be permitted simply to close its doors.

* * *

And So Forth

A Chicago citizen whose contribution to the welfare of society was probably much greater than it is now possible to estimate, was lost through the death of Harry Olson, on Aug. 1. Mr. Olson was one of the founders of the Chicago municipal court in 1906, and its chief justice continuously from that time until 1930. He instituted boys', domestic relations, women's and morals courts as parts of the system, but his most important innovation was that of a psychopathic laboratory in connection with the court. Forty of the largest American cities have patterned their municipal courts on Chicago's. The funeral service was held in the New England Congregational church.

Rev. T. B. Foster, for many years a professor at Western theological seminary, died at Rutland, Va., Sunday, July 28, at the age of 77 years. Rev. G. E. Gordon, for more than 50 years pastor of Methodist churches, died Aug. 1, in Evanston, aged 78.

CHARLES T. HOLMAN.

Archbishop Sees Faith Gaining

Dr. Temple Claims Youth Now Finds Choice Between Christ and Secularism—Appeal for Peace

(Correspondence from England)

LONDON, July 30.—For a year past on the radio there have been addresses month by month upon "The New Christendom." The first speaker was Sir Evelyn Wrench, the last the archbishop of York. I listened on Sunday to Dr. Temple, who in less than 20 minutes gave one of those wise, masterly surveys which we expect from him. There was no trace of defeatism in his words. The Christian church, if the whole range of its witness is taken into account, is stronger today than it has ever been. He showed how in the last 150 years the Christian church has entered into new countries and made for itself new homes in the east and the south. He drew the moral of the modern missionary enterprise from the Jerusalem council of 1928 and the visit of the Indian mission of fellowship. He saw at the present time a clearing of the issues and the choice coming everywhere to be one and the same between Christ and a secular view of human affairs. The appeal of the Christian faith has never been greater and this fact must not be obscured by the apparent indifference in many places to institutions. Youth in particular is being called to take sides in the great choice and everywhere there are signs that it is being moved by the appeal of Christ.

* * *

A Ram Caught in The Thicket

A deeply religious doctor took his own life last week. He was a scientist of fine attainments, a pioneer in the use of modern anesthetics. He gave his services practically for nothing to certain hospitals, but he had not enough private work latterly to cover his expenses. He was overdrawn at the bank and worried beyond measure. In such a condition he was waiting for a letter in answer to an inquiry he had put before the British Medical council. The question was whether or not a firm of chemists should use his name in connection with a new anesthetic. The council gave their consent but the letter arrived too late and the doctor was evidently worrying about it unduly. He wrote of himself, along with a confession of his faith in the truth of Christianity, these remarkable words: "I do this last act as a sacrifice for my family. I am entirely innocent of any foul intentions. I represent the immortal ram caught in the thicket—a life given as ransom for many." The question arises—should such a man, giving such a noble service to the public for nothing, be allowed to suffer in this way?

* * *

From the Revolving Bookcase

The book of the week is without doubt "The Seven Pillars of Wisdom." It can now be bought for 30 shillings; less than $8.00. Hitherto Lawrence has been known to the general reader only through books written about him or through his own popular "pot-boiler" as he regarded it; now the book by which he will live can be read by all readers. An edition of 60,000 was called for at once.

There is no writer on this side who can analyze in a more masterly way the political situation in Europe and elsewhere than Mr. Christopher Dawson. He is a Catholic writer who knows how to deal fairly with the alternatives before the modern nations. He is a courageous realist who does not disguise the perils immediately before civilization and Christendom.

A Reformed pastor inquired of me lately where he might find representatives of English theological writing. If writers are sought who speak not only to scholars, but to the wider circle of thoughtful readers, I should be inclined to name (leaving out their titles): Temple, Inge, W. R. Matthews, C. H. Dodd, F. R. Barry, T. W. Manson, R. H. Lightfoot, A. E. Taylor, M. C. D'Arcy, and with them there are others who have not published their work lately or are preparing books which will take their place before long in the list of books which must be read. I must leave out also the writers who limit their audience to scholars. Speaking in general terms, there is much in which the church can take satisfaction. Its scholars are producing the very books for which indignant voices are calling. The need is not so much for writers as for readers.

* * *

And So Forth

Today we hear much to our astonishment that in the Davis cup which Britain has now kept for another year, we won the doubles. Whenever I listen to one of these tennis matches I think of the words:

The little more and how much it is!
The little less and what miles away!

Once or twice Allison was within a stroke or two of victory.

The archbishop of Canterbury and the archbishop of Upsala have addressed an appeal to the secretary-general of the League of Nations. They speak in the name of multitudes all over the world when they beg the council to use every possible effort to secure a peaceful settlement of the dispute between Italy and Abyssinia; a war between these nations, they said, would shock the conscience of the world.

An important book, "The Next Five Years," contains a program of action which should occupy a progressive government for at least five years. It is remarkable for the signatories who give general agreement. More of this later.

EDWARD SHILLITO.

Dr. H. W. Luce Visiting Oriental Colleges

Dr. Henry W. Luce, for the past seven years on the faculty of the Kennedy school of missions at Hartford seminary, has reached the age of retirement and has started on a trip to the orient which will occupy nearly a year. Leaving San Francisco last month, Dr. Luce planned a brief stay in Japan, to be followed by several months in China. There he will visit all the Christian colleges, including Cheeloo university, on whose faculty he served for years, and Yenching university, of which he was at one time vice-president. From China he plans to return to America by way of Singapore, Siam, Java, India, Egypt, Palestine and Europe, making studies of Christian schools en route.

Leading Negro Minister Dies

Henry L. Herod, of Indianapolis, Passes on Eve of Sailing for England—Meetings Cover Indiana

(Correspondence from Indiana)

INDIANAPOLIS, Aug. 1.—Indianapolis lost one of its most valuable citizens and Christian leaders in the death of Rev. Henry L. Herod, colored pastor of the Second Christian church, and superintendent of the Flanner House settlement. Leaders in civic, religious and social work of the city and the middle west paid tribute to his memory at the time of the funeral, last Saturday. A memorial service was held Sunday by the Disciple delegation aboard the S.S. Brittanica. Mr. Herod had planned to attend the international conference of the Disciples at Leicester, England, and had a part on the program. Mr. Herod was an intelligent citizen, a warm friend of colored and white, a trusted counsellor and leader to those of his own race. And with it all he was an earnest Christian. For years, he was a member of the church federation's committee on race relations.

* * *

Slum Clearance Project Begun

Construction on a new three million dollar slum clearance government apartment house project has begun. It will require a little over a year to complete, and when finished, will house 748 Negro families. A great deal of comment pro and con has been registered by citizens over the project. Most of the money expended will go to Indianapolis firms.

* * *

The Month of Meetings

This is the time for summer conferences. The Evangelical and Reformed people have just completed their missionary and leadership training conference at Hanover college campus under the deanship of Rev. J. Myers of Louisville. This is the second year for this union gathering. The Evangelical church opened its conference at Lake Wawasee, with Rev. R. H. Mueller, Indianapolis, director of the educational work for Indiana, in charge. The Methodist youth gathered last week for a leadership training and inspirational conference at Riverdale, with Dr. F. Greer, of French Lick, as dean. Next week the Methodist Bible conference opens at Battle Ground camp ground near Lafayette. This week the Indiana Baptist assembly of young people meets at Franklin college, with Rev. William Jewell of Indianapolis as dean. The Catholic laymen meet for retreats at both Notre Dame and St. Meinrad seminary, for "indoor and outdoor prayers, sermons, instructions and meditations on spiritual subjects." The Disciples are holding many conferences at Bethany park. And this week marks the fifth week of Winona's chautauqua, with the Bible conference coming in the middle of this month. It has been remarked that people, especially adolescents and lay church leaders, may "get" more religious reality in a week of conference than in a year of regular church activity! Is it so?

* * *

Disciples in Summer Session at Butler

Quite a number of ministers attended the annual summer institute at Butler university, under the auspices of the school of religion. Dean F. D. Kershner thought that the institute helped to weld the brotherhood together through frank and realistic discussions on living issues. Among the interesting subjects discussed and debated this year were old age pensions, pacifism, unemployment, Barth's theology, Locke's philosophy, Isaac Erret versus Benjamin Franklin and Campbell's plea for unity after 100 years. Pro and con statements led off each subject, except the last. Among those participating were Revs. Daniel Sommer, Aubrey Moore, W. A. Shullenberger and E. D. Lowe from this city; Drs. I. Hoover, Bert Wilson, H. O. Pritchard, F. E. Smith, James Crain from executive offices of the Disciples' headquarters here; Rev. T. K. Smith of Columbus, Rev. E. E. Moore of Bloomington; Prof. J. C. Todd, also of Bloomington; Prof. Arthur Holmes and Prof. G. E. Leonard of Butler; Rev. E. F. Daugherty of Muncie, Dr. Willard Shelton of St. Louis and this writer.

* * *

Expect Thousands at S.V. Convention

The student volunteer organization is expecting some 2000 students at its convention here in late December, from Canada and the United States. Kagawa and the archbishop of York are the high lights on the program. The objectives set are: To probe with ruthless realism the inner character of the world's suffering and confusion; to confess the presence in us of factors that have made the world what it is; to appraise the new crusading forces which are increasingly conscripting men's allegiance; to discern, through a more vivid perception of God's eternal purpose disclosed in Christ, his intention for our generation; to grasp the significance of the world fellowship of the Christian church in the fulfilment of this intention and to discover how each one may find his place in world mission of Jesus Christ.

* * *

Another Claimant for 'Veteran Scholar' Title

In my last correspondence I spoke of the late Dr. Longden of DePauw as "perhaps the oldest college teacher in the country in point of service with one institution." There comes to my attention a word which grants this peculiar honor to Dr. W. L. Poteat, who has been connected with Wake Forest college for 62 years! Here is the "veteran scholar," in the words of the New York Times.

* * *

Ethiopian Crisis Brings Peace Rally

An anti-war mass meeting is scheduled for tonight in the Fletcher Avenue Methodist church. Speakers will discuss the Italian-Ethiopian, far eastern and war situations. The committee in charge is composed of Rev. Howard G. Lytle, pastor of the church, Rev. N. G. Talbott, Secretary De Frantz of the colored Y, Miss Helen Swoyer, Alex Gordon and the American League against war and fascism.

E. G. HOMRIGHAUSEN.

Weigh Planning At Wellesley

Summer Institute Considers Both Sides of Argument—Dr. Jennings Takes Federation Secretaryship

(Correspondence from New England)

WILLOUGHBY LAKE, VT., Aug. 1.—The summer institute for social progress held its third session at Wellesley college July 6 to 20, under the general theme of "Social Planning in an Age of Conflict." Its participants ranged from bank presidents to Iowa farmers, from missionaries to trade unionists and a girl of Russian descent whose family experiences has made her a pacifist, yet who, to help support her family, is compelled to work in a munition factory. The institute raised questions which it did not claim fully to answer. "What is the best method of distributing wealth in a capitalistic system?" Roger W. Babson condemned "the Wagner act as unfair in permitting coercion by labor and forbidding it to employers. Such legislation stimulates purchase of labor-saving machinery and lessens employment." W. J. Connolly, president of the Rhode Island federation of labor, replied: "It is the employers' fault, if anybody's, that the Wagner act is necessary. We only ask their cooperation, which this act will bring about." Dr. Willard L. Thorp thought that only industries that continued chaotic or affected public interest would require such regulation. Dr. Helen E. Meiklejohn cited the employing of needy men to dump an over-supply of oranges into San Francisco harbor as an example of our sad lack of planning. Dr. Max Lerner held that "technocracy" was essentially sound, and should be given free rein to increase rather than restrict production and give every American a decent living. Dr. Caroline Ware pointed out that Hitler and Mussolini find their strongest supporters among youth, and that our youth must be given employment and opportunity or they will be driven into radical movements.

* * *

Dr. Jennings Called to Federation Leadership

The Massachusetts council of churches, combining the former federation of churches and council of religious education, after a year of preparation has called an executive secretary, Dr. Frank Jennings, pastor of the Baptist Church of the Master, Cleveland, O. The Boston federation, while kept distinct, joins in the call. For this dual work, Dr. Jennings seems providentially fitted. When pastor in Lawrence, Kan., he helped found the school of religion in the state university and was president of its trustees. In Cleveland, he has been vice president of the federated churches and chairman of their committees on social service and world friendship. He will supply the Adelaide Baptist church, Glasgow, during August. He will begin his new work Oct. 1. Those who have conferred with him find that he already has plans for its vigorous development.

The Massachusetts federation was organized in 1902. It developed gradually, sharing a secretary with Rhode Island until

1912. Its motto was: "Overcome our overlapping, overlooking, and over-organizing!" It fostered "self-directed federations" in cities and towns, till it had more than any other state. Its "federated churches" number 54. It developed departments of chaplaincy, rural church, and Christian citizenship, and in the tercentenary year, 1930, had a budget of $21,000. The depression and its own motto, "Overcoming over-organizing," compelled the readjustments now happily completed. Dr. Jennings has a great opportunity.

* * *

Churches Engage in Many Connecticut Activities

A similar merger was consummated in "The Nutmeg State" two years ago with Rev. J. Quinter Miller, as secretary. It has just assisted in combining the New Haven councils of churches and religious education. It cooperated with the Connecticut Agricultural college in the third institute for the rural church, which closed yesterday. Its summer adult leadership school, in cooperation with the International council, was held for two weeks on Lake Winnipesaukee, N. H. For two months it is sponsoring the work of six college men and women among migrant workers on tobacco plantations. During the forenoons, the women care for children too young to work; and the men are employed as regular laborers. After supper, they organize games and handicrafts; and when twilight falls, gather groups under trees or in the tobacco wagons for singing and story telling, with occasional movies and dances. The finest cooperation is given by management, workers, and staff. A marked improvement in housing, sanitation, labor conditions and morality has already been observed.

The churches are cooperating in the local celebrations of the tercentary of the founding in almost every "town" in the state. Saybrook and Hartford have had water-pageants in commemoration of the settlement of "The Great River." Each community recalls every striking incident in its history, e.g., Jewett City claims that it was the place where Simeon Simons, descendant of King Philip, became Washington's bodyguard. The increased number of visitors has brought the expected prosperity to summer hotels and camps.

* * *

A Christian Ministry to The Underprivileged

Near the source of the Swift river Morgan Memorial has developed its fresh air and industrial colony, over a square mile in extent, where for two months 500 needy Boston children live in families of 30 under the care of "counsellors." This work and its plant in Boston, valued at a million and a quarter dollars, has been made possible not only by generous gifts but by the success of its theory that waste things could be made to save wasted men. A fleet of 30 trucks daily collects from 190,000 contributors, in greater Boston alone, bags of cast-off clothing, etc. Five hundred workers, receiving aggregate salaries of $1,000 a day, sort, repair, remake, and sell in 16 stores, which in turn supply the needs of families who must make every dollar count. Now the national association of Good-will industries, with 97 units, extends the plan throughout the country.

E. TALLMADGE ROOT.

Churches Honor Pere Marquette

125th Anniversary Celebrated by Disciples of Christ—Install Orthodox Bishop—Dr. McClorey Dies

(Correspondence from Detroit)

DETROIT, Aug. 1.—The memory of the intrepid Jesuit missionary explorer, Pere Marquette, will be honored at a memorial observance in Ludington, Michigan, on August 9-11. A pontifical high mass will be sung at the exact spot where Marquette died 260 years ago. Heading the sponsoring committee is the governor of the state, Hon. Frank D. Fitzgerald; Rev. W. M. Magee, S.J., president of Marquette university; Rt. Rev. Robert Nelson Spencer, Episcopal Bishop of western Missouri, an outstanding authority on Marquette's life; Dr. Thomas Oliver, University of Illinois; Dr. William Hinsdale, University of Michigan, and Dr. E. M. Clark of the Michigan historical commission.

* * *

Famous Catholic Author Dies in Detroit

Rev. John A. McClorey, S.J., outstanding Catholic clergyman and pulpit orator, passed away in Detroit, Sunday, July 27. Dr. McClorey was professor of philosophy and English and dramatic literature in the University of Detroit from 1917 to 1932, when he was taken ill. His lenten lectures in Detroit gave him national publicity. After giving his lectures here in the church, he repeated them on Wednesday evenings in the Arcadia, and afterwards was called upon to deliver the same addresses in New York, Chicago and Milwaukee. The loss of Dr. McClorey is mourned by the entire citizenship of Detroit.

* * *

Ten Thousand Mexicans Within City Area

Dr. H. C. Gleiss, superintendent of the Detroit Baptist missionary society, reports today that after a survey they find ten thousand Mexicans within the Detroit metropolitan area, and that additional Mexicans are found in Pontiac, Saginaw, Blissfield and Toledo.

* * *

Tennessee Bishop Leads Conference

The Cranbrook summer conference of the diocese of Michigan closed successfully with 220 enrolled. The conference is sponsored by the department of religious education. The keynote of the conference, "Discipleship," was struck each day by Rev. James M. Maxon, Bishop Coadjutor of Tennessee, and the closing message each day was given by the bishop of the diocese, the Rt. Rev. Herman Page, D.D. The conference was held at Cranbrook school, Bloomfield Hills, Michigan. Fifteen distinct courses were presented.

* * *

Central Church Holds 125th Anniversary

Dr. Robert M. Hopkins of New York, general secretary of the World Sunday School association, preached at the Christian assembly on Crystal Lake near Frankfort, Michigan, last Sunday. The subject of his address was, "The Contribution of the Disciples of Christ." He said, in part, that the Disciples of Christ in New York city are preparing to celebrate next October, the 125th anniversary of the beginnings of the Central church. This is the oldest congregation in the brotherhood with a record of continuous service since 1810. Last April the Church of the Bronx observed its 75th anniversary and in November the Brooklyn church will celebrate its 60th anniversay. In the light of these occasions, we have been doing some serious

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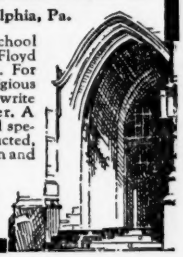

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thinking regarding the contribution of the Disciples of Christ, a religious body which has become, numerically, the fifth protestant body in America.

* * *

Professor Phelps Preaches to Overflow Crowds

Michigan has, among other of its distinguished summer guests, Wm. Lyon Phelps of Yale, who speaks every Sunday afternoon at Huron City to overflowing audiences made up of townspeople and farmers, professors and business executives and summer residents, many driving from one hundred to one hundred and fifty miles to hear this distinguished minister preach.

* * *

Public Protest Bars Sermon by Criminal

"Public indignation stops crime sermon in Detroit"—this protest was headed by the attorney general, secretary of the council of churches, federation of women's clubs and many of the ministers of Detroit when a confessed criminal promised to preach a sermon on the subject, "Crime does not pay." It had been published in one of the local papers that the sermon would be preached in the county jail chapel.

* * *

Orthodox Bishop Installed

Detroit is the American capital of the ancient church. Diplomatic state and civic officials joined with more than thirty clergymen in witnessing the installation of the first Rumanian Orthodox bishop to reside on this continent, the Rt. Rev. Policarp Morusca, at St. George's church, Russell and Hancock avenues. Accompanying the new prelate from Rumania to the local church, which will now be his cathedral, were the Rt. Rev. Msgr. Joachim Popescu and the Rev. Peter Prohnitki, a deacon from Bucharest.

* * *

Dr. Sheldon Lives By the Sea

Another distinguished preacher and author summers in Michigan, Dr. Charles M. Sheldon, author of "In His Steps." Dr. Sheldon lives in a log cabin between Crystal Lake and Lake Michigan, just north of Frankfort.

* * *

Hope College Has Sent Many Missionaries

Hope college, established by the Reformed churches in America in 1866 at Holland, Michigan, announced recently that they have sent one hundred missionaries to foreign lands, among others the famous Dr. Samuel M. Zwemer.

* * *

Crime Indicts a City, Says Dr. Vance

Dr. Vance, the new moderator of the General Assembly of the Presbyterian church, referring to a certain crime committed in Detroit, said that this ought to be a terrific indictment against our civic government; first, for what is allowed to go on in so-called reputable hotels; second, for the prostitution of girls to amuse depraved men, and third, for the way in which we allow amusement, especially the type which makes a sex appeal, to be used by the liquor traffic.

W. M. LOGAN.

Brooklyn Minister Called to San Francisco Church

Rev. Loring Bradford Young, for over ten years the associate of the Rev. John Howard Melish in Holy Trinity church, Brooklyn, has been called to be the rector of Trinity church, San Francisco.

CREATIVE SCEPTICS

In Defense of the Liberal Temper

by T. V. Smith, Professor of Philosophy in the University of Chicago

• Here is philosophy made as warmly human as a friend's tale of his triumphs and defeats. Professor Smith tells the life-stories as well as the thought-stories of seven great thinkers—Descartes, Spinoza, Hume, Schopenhauer, Berkeley, and, in our own day, William Pepperell Montague, and the late Supreme Court Justice Oliver Wendell Holmes. Their thought, indeed, grew out of their lives, and the author tells their stories not so much for the sake of interesting you in the history of philosophy as for the sake of making you too into a sceptic: and then into the holder of your own assured faith.

That scepticism does not lead to despair but may lend hope is shown in the chapter on William Pepperell Montague. That it does not lead to denial of our American "democratic way of life" is seen in the masterly study of the writings of Justice Oliver Wendell Holmes.

Comments on the Book

"It is a book that might well be called a code of democratic thinking. . . . The author develops the principle of scepticism, which really is another form of experimentalism, into a far-reaching ideology of modern life. . . . A delightful and important book."—Prof. Baker Brownell, Northwestern University.

"Professor Smith makes philosophy interesting to a degree scarcely paralleled by any other contemporary writer."—W. E. Garrison in The Christian Century.

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Dr. Speer Flies To California

Addresses Synod After Hurried Airplane Trip—Methodists Ask Optional Drill at University

(Correspondence from Northern California)

SAN FRANCISCO, Aug. 1.—The Presbyterian synod of California and Nevada supported the memorial sent by Santa Barbara presbytery to the last general assembly providing for a change permitting Presbyterian ministers, with the consent of their presbyteries, to accept Episcopal reordination. Dr. Robert E. Speer made his first airplane journey to fill his 6-day appointment as the main speaker. His entire time away from New York was to be six days and four hours. Speaking twice daily for five days he has created a profound impression. His first address before the important Commonwealth club, four hours after stepping from the transcontinental plane, was broadcast by KPO over hundreds of miles of the territory across which he had just flown, as chairman Will J. French observed. His speech was a strong appeal for personal honesty and faith. Dr. Speer addressed another luncheon gathering of nearly 300 persons in the interest of the Indian colleges' interdenominational campaign, of which he is national chairman. An hour after his last address he was flying eastward. His friend of undergraduate days at Princeton, Rev. Hugh T. Dobbins, son of an early pastor who founded many California churches, was elected moderator by acclamation.

* * *

Synod Asks Repeal of Japanese Exclusion

Synod's new social education committee, of which Dr. Graham C. Hunter is chairman, adopted strong resolutions on war and industry, including resolutions asking that the Japanese exclusion act be repealed and Japanese placed on the quota, and another protesting against the huge increase of the billion-dollar military budget. The next meeting of the synod in Pasadena will recognize Dr. Robert Freeman's quarter of a century of service in the entertaining church. Calvary church of San Francisco, of which Dr. Ezra Allen Van Nuys is pastor, was host this year. The women's synodical sessions are concurrent. The edifice of the entertaining church is on the crown of Fillmore hill overlooking the Golden Gate in which the two tall and steel towers of the new bridge are standing nearly a mile apart. Constructed from public funds, this bridge and the even longer "Bay Bridge" are far ahead of schedule.

* * *

Second Conference For Ministers

In addition to the interdenominational institute for ministers held for many years each February, under the auspices of the Pacific school of religion in Berkeley, a newly formed "Evangelical Fellowship" purposes to hold a second conference for ministers on Nov. 5, 6 and 7. Rev. Francis S. Downs of Berkeley, formerly of Tyrone, Pa. and of the Presbyterian foreign board, is president; Rev. J. C. McPheters of San

Francisco, Southern Methodist, is vice-president; Rev. J. J. Raun, Lutheran, is secretary; and Mr. Fred D. Parr, Methodist, president of the state church council, is treasurer. Rev. Ezra A. Van Nuys of San Francisco, Presbyterian, is program chairman. Dr. Robert E. Speer and Dr. C. R. Erdman of Princeton are on the list of speakers.

* * *

Methodists Petition for Optional Drill

The Methodist annual conference at Stockton, on the campus of the College of the Pacific, where Tully C. Knoles is president and A. A. Stagg is football coach, passed resolutions asking the regents of the state university to make military training elective instead of compulsory. On the other hand the high school boards of Santa Maria and Glendale are under pressure to organize R.O.T.C. units in their schools.

* * *

Begins Pastorate Minus Financial Worries

The young pastor of the First Congregational church of Los Angeles, Rev. J. J. Fifield, jr., has already endeared himself to his people. The understanding is that he has been relieved of financial responsibility for the first two years. To succeed Rev. Carl S. Patton was no easy task, but ten years of marked success at Grand Rapids have given the new pastor confidence, experience and drive.

* * *

Hold Interdenominational Services in Yosemite

Religious work at Yosemite park is sponsored by an interdenominational committee, including Catholics, which makes a joint approach to the park authorities through its executive, Rev. James Asa White. The little steep-roofed, wooden chapel with its high steeple and dark-stained sugar-pine shingles, erected in the 1870's, is still standing under huge trees at the foot of a three-thousand-foot cliff and is used in winter, but Protestant services in summer are held on a hillside under golden-capped oaks. On a recent Sunday nearly 600 people were in attendance, and more than 700 at night at one of the camps. More people are in Yosemite than since 1929. In Sequoia national park a similar committee has been organized and conducts regular meetings for worship.

STANLEY A. HUNTER.

Lewistown Presbyterians Call New Minister

Rev. Clarence W. Orner has been called to the pastorate of the First Presbyterian church of Lewistown, Montana, and he will begin his service there in September. Mr. Orner has been the pastor of the First Presbyterian church of Poplar, Montana, since 1922.

Methodists Report Increase in World Service Contributions

The total "world service" income for 1934, as announced by the Methodists, is $3,227,679.63, which represents an increase of $46,633.47, or 1.4 per cent over the previous year. The grand total of Methodist contributions for all purposes, in 1934, was $52,523,632 which also represents an increase over the previous year. Dr. Orrin W. Auman, treasurer of the world service commission, who has recently made public announcement of these figures, reports that "trends in benevolence giving in other Protestant denominations also show a slight upward turn."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Broadway Gondolier

(Dick Powell, Joan Blondell) (Warner) Fast, hilarious musical farce, somewhat burlesquing radio, amusing or absurd according to taste. Singing cab-driver tries vainly to crash radio till he wins fame as fake Venetian gondolier. Confesses fake and retains fame. Usual wisecracking.

For A: Depends on taste. For Y: Amusing. For C: If it interests.

Champagne for Breakfast

(Hardie Albright, Joan Marsh) (Columbia) Dull stuff with some feeble acting and labored comedy. Attorney hero meets heroine after suicide of her father, swindled in real estate. Hero finally gets evidence to convict villain and restore heroine's finances. Unpleasant drinking scene.

For A: Poor. For Y: Poor. For C: No.

Curly Top

(Shirley Temple, John Boles) (Fox) Sentimental story, mere variation of "Daddy Long Legs," but wholesome, appropriate surroundings for captivating little star and full sway for her remarkable talents. She and older sister, taken from orphanage, find happiness and romance in wealthy bachelor's home.

For A: Pleasing. For Y: Very good. For C: Very good.

Dante's Inferno

(Spencer Tracy, Claire Trevor) (Fox) Terrible hash of spectacle, melodrama, distorted ethics and great literature. Gambler hero, conceited, ruthless, rich from tawdry concessions, causes sufferings, suicides, perjuries, and holocaust on ship for climax. Then rescue, reform and whitewash.

For A: Outrageous. For Y: Unwholesome. For C: By no means.

Farmer Takes a Wife

(Janet Gaynor, Henry Fonda) (Fox) Rural comedy of Erie Canal in 1840, well acted, beautifully set, and with genuine historical flavor. Fistfights and liquor, no wisecracks or profanity. Heroine, for canal vs. railroad, hero, for farm vs. canal, make engaging human and dramatic material.

For A: Very good. For Y: Excellent. For C: Probably good.

Lady Tubbs

(Alice Brady, Alan Mowbray) (Univ) Light, human, laughable farce-comedy unworried over probabilities. Alice Brady, as dominating railroad-camp cook, has to save her niece from snubs of English aristocracy, and succeeds by extraordinary, elaborate and comical methods.

For A: Amusing. For Y: Very good. For C: Good.

Man on the Flying Trapeze

(W. C. Fields) (Para) Meaningless title for feeble domestic farce, with typical Fields pantomime in good measure but too little plot or action to stretch to feature length. Thoroughly funny in spots with Fields as henpecked husband, low-pay clerk, and surreptitious drinker.

For A: Hardly. For Y: Not the best. For C: No.

Pursuit

(C. Morris, Sally Eilers) (MGM) Old comedy "chase" dragged out to full length picture. Heroine detective and hero aviator, hired to speed child to Mexico, try to cheat each other but fall in love. Absurd and endless adventures, getting its thrills out of risks to a child.

For A: Stupid. For Y: Feeble. For C: Doubtful.

Best Recent Films for Family:

Doubting Thomas	Love Me Forever
Laddie	Mary Jane's Pa
Keeper of the Bees	My Heart is Calling

Films of Special Interest for Adults:

Les Miserables	Flame Within
Little Friend	St. Anthony of Padua
Becky Sharp	Escapade

BOOKS RECEIVED

Preaching the Apocalypse, by Daniel Russell. Abingdon, $2.00.

Adventuring for Christian Unity, a Survey of the Churches of Christ (Disciples), by Dean E. Walker. Berean Press, 20 Brighton Road, Birmingham, 12. England, 1/-

The Oxen of the Sun, by Irving Bacheller. Stokes, $2.50.

Science, a New Outline, by J. W. N. Sullivan. Nelson, $2.00.

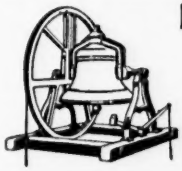
The Root and the Flower, by L. H. Myers. Harcourt, $3.00.

Selected Poems and Parodies of Louis Untermeyer. Harcourt, $3.00.

A History of Music, by Theodore M. Finney. Harcourt, $3.75.

The Beacon Units in Religious Education: The Life and Religion of the Early Hebrews, by Emily F. Ellis. Making a Better Neighborhood, by Thelma J. Burdick and Josephine Gifford. A Dramatic Service of Worship, by Catharine M. Conradi. Beacon Press, 60 cents each.

BOOKS Dickinsons, the old established Theological Book-Sellers, have just issued 2 Catalogues of **RARE THEOLOGICAL BOOKS** published before 1700. These contain Works of Puritans, Early Nonconformists, etc., and will be sent gratis to bookbuyers on application. **Dickinsons, 4 & 5 Stonecutter Street, E. C. 1, London, England.**



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Editor, *Pro Tempore*

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Is Protestantism Decadent?

TEN YEARS AGO last June three denominations in Canada—Methodist, Presbyterian and Congregational—joined together as the United Church of Canada. What have these ten years of union brought forth? Have the denominational elements fused? What is the status of the intense controversy precipitated by the refusal of a portion of the Presbyterian denomination to concur in the union? Is Canada moving toward a national church? Is there any prospect of other denominations joining the United Church? Canada provides the most ambitious achievement in church union in North American history. What are its lessons for other groups contemplating mergers? These questions, with an interpretative account of the ten years' experience, are the subject of an article by CLARIS EDWIN SILCOX which will appear in the October number of CHRISTENDOM. Other contributors to the first number will include WILLIAM TEMPLE (Archbishop of York), WILLIAM E. HOCKING, PAUL TILLICH, Dean WILLARD L. SPERRY, EDWARD SCRIBNER AMES, JOHN BENNETT, LEYTON RICHARDS, ZONA GALE, HENRY NELSON WIEMAN, GREGORY VLASTOS, H. RICHARD NIEBUHR, CLARENCE HAMILTON and many others.

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